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SECOND CHRISTIAN EPOCH

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OF THE

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PUBLIC LAWS AND SOCIETY THROUGHOUT THE WORLD,

ACCORDING TO THE

NEW CHRISTIAN DISPENSATION OF COMMON SENSE.

BY A CHRISTIAN

BIBLIOTHECA BODLEIANA

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CONTENTS.

PART I. PAGE

EVIDENCES OF THE EXISTENCE OF GOD, AND OF THE TRUTH OF THE HOLY SCRIPTURES 1

PART II.

THE HOLY SCRIPTURES, AND THEIR DESCRIPTION OF THE MIGHTY PLAN OF GOD 30

PART III.

WHAT THE SCRIPTURES TEACH 44

PART IV.

THE HOLY TEACHINGS OF GOD 57

PART V.

RE-ORGANIZATION OF THE ONE HOLY UNIVERSAL CHURCH OF CHRIST . 83

PART VI.

COMMENCEMENT OF THE SECOND CHRISTIAN EPOCH.

CHAPTER

I. The New Christian Dispensation of Common Sense . . 112

II. One Universal Christian Nation—Many National Branches of one Universal Christian Church 115

III. The Creation—After Creation—The Universal Deluge—After the Forty Days and Forty Nights 117

IV. The Origin of Evil Governance—The Origin of Spurious Christianity—The Origin of Modern Christian Sects . . 126

V. Righteous Common-Sense Rulers 139

VI. The Forty Great Principles of Right Governance . . . 140

VII. Conscience—Unity 148

VIII. National Religion 149

CHAPTER		PAGE
IX.	Education—Apprentices	159
X.	Hereditary Titles and Hereditary Privileges	162
XI.	War	164
XII.	International Confederation	167
XIII.	One Generation of Thirty Years shall not Dishonestly Shunt its Debts upon an After Generation	168
XIV.	Usury	171
XV.	Land and Buildings—Fictitious Prices	172
XVI.	The Printing Press	179
XVII.	Law—Marriage—Inherited Property	181
XVIII.	Finance	192
XIX.	Governance	197
XX.	Local Governance	199
XXI.	Industry	199
XXII.	Commerce	202
XXIII.	Progress from Barbarism towards Civilization	204
XXIV.	The Voice of Warning	208
XXV.	The Whole World during the next One Hundred Years—The Leetee Nation	209
XXVI.	The Whole World during the Second ensuing One Hundred Years	215

Published March, 1868.

THE COMMENCEMENT

OF THE

SECOND CHRISTIAN EPOCH;

OR, CHRIST IS COMING.

PART I.

EVIDENCES OF THE EXISTENCE OF GOD,

AND OF THE

TRUTH OF THE HOLY SCRIPTURES.

To the Nations.

In the name of the Mighty God, the Creator of all things, to you, oh ye nations of the whole earth! these words are sent. Into your hearts let them be deeply engraven; and do ye ponder over them; for, like as seed that falls upon fruitful ground bears fruit in plenty, so will these words bear plenteous fruit among the nations of the world. Now, oh ye nations! ye are as wild sheep, scattered and isolated, but hereafter ye shall all form *one* flock under *one* Shepherd.

The ever-living God, the Creator of the starry skies, and of all things—Who is as invisible to the eyes of man as the air we breathe, and Who, although invisible to us, is like the air, near to and surrounding every one of us, has given to man free will; and having given to man His Holy Scriptures, as man's only true guide, has left to man the duty of working out his own salvation. God looks upon all mankind as *one* earthly family, and holds each one responsible for the misdeeds of the rest. Therefore, God permits evil men to afflict the good; for the good fall short of their duty to their fellow-men in permitting them to grow up in ignorance of God, in permitting hazy notions of God to exist among men, and in permitting evil men to exercise the power of the nations.

Mankind, from the days of Adam, have perverted that holy thing, the soul, which gives them their intelligence; from being spirits of good, they have become spirits of mischief; instead of being angels of earth, they have become the evil spirits of the earth; using the intelligence of their souls in devising all manner of mischief against their own kind; studying their own individual inclinations, and forgetful of God. Verily, mankind have dishonoured themselves more than any beast of the ground, or bird of the air, or fish of the waters. The iron intended for the ploughshare cruel man has shaped into the murdering sword, the murdering tube, and the murdering bullet, wherewith to slay his own kind, and for sport, the other living creatures of the earth. They have departed widely from the precepts of God, and happiness has fled from the earth; and men have become, as it were, mere beasts of burden, less joyous and less contented than the free creatures of the ground, of the air, and of the waters. Mankind have adulterated the word of God by adding their own foolish theories

to its wisdom; and men have so taught their sons and daughters that they have become as foolish as themselves. To the worship of God and of His glorious Son many foolish ones have added the worship of images, of reputed saints, and of a supposed Queen of heaven, and have thereby brought the word of God into disrepute,—perpetuating misery throughout the earth.

Verily the minds of men have been filled with nonsense, and their nonsense has whipped the nations, as it were, with whips of knotted cord. When distress covers thee, oh nations!—when the people are perplexed, and hungry, and naked—when the nations are warring one against the other—and when the ambitious and the unjust man, the adulterer, the fornicator, the thief, and the murderer, take up their abode with thee, and are suffered to teach thy people all manner of mischief, and sorely oppressing them,—it is not God who brings these evils upon mankind, they are the natural offspring of wickedness—of wickedness of the nations. In like manner, oh man! if thou wert violently to dash thyself against a stone, pain will be the natural offspring of the act; so, when the nations dash themselves against the precepts of God, as declared in the Holy Scriptures, misery and pain to themselves necessarily follow.

Those who overrule thee, oh nations! are unwise; they teach thee folly; their laws are foolish, and they administer the laws foolishly; they have placed before thee the foolish maxims of men, and God is almost ignored: therefore God for thy folly has permitted mankind to have their way. Thou hast taken into thy bosom, as it were, cruel scorpions, and they sting and pain thee. Behold your folly! Nation is arrayed against nation—the one to make miserable the other. Their desire is to destroy each other for ever, and for what? As dogs they snarl, as dogs they fight, and as dogs they reap bloodthirstiness, and violence, and duplicity, and wretchedness, and hate; and as fighting dogs they die. Ye foolish nations! ye have placed yourselves under the rule of murderers, through your disunion, and they give you justice that is *perverted into robbery,* into lies, into duplicity, into violence; safety that is destruction; rest that is feverish anxiety and poverty; and they give you for ministers of God men as perverted and corrupt as yourselves.

Oh, foolish nations! following like silly sheep the foolish antics of a few of thy people not a whit wiser than yourselves; poor nations! thou art saturated with folly and with misery, because the spurious wisdom of the wicked ones which has ruled thy fathers, and which still rules thee, appears fair to thee—for long continued wickedness has blinded the people, and common sense has become uncommon; but within all is rottenness, all is pretence, all is sham. Oh! that this wicked generation would quickly learn to understand that it is far better to be at peace than to be at war—to love each other than to hate—to be filled with holy rest than filled with anxiety; and learn to understand that it is far better to obey God than to live in forgetfulness of Him; to be united together as one holy Christian family of men, than to be separated into nations—as it were one of dogs, another of foxes, another of wolves, and another of tigers—living like them, and dying like them.

Learn, oh ye nations! and understand, that when thy kind increased in their hate one for the other, and the more mutual love departed from their hearts, then the more did the Holy Spirit of God—which, like the invisible air, is near to every one of us—shrink from those nations, for their wickedness was abhorrent to God; then did the partial withdrawal of God cause partial disruption, and the air, and the water, and the ground, became corrupt, and pestilence and famine, and earthquakes and great storms, and misery accompanied their hate and their disobedience.

Now consider, oh ye nations of the world! let these words sink deeply into your hearts. Have ye as little understanding as dogs? Have ye as little love for the more peaceful nations as cruel wolves have for the peaceful sheep? Ye have truly that holy thing, the soul, but ye appear to know it not, because ye play the part of the senseless brutes; for, as senseless wolves, ye

slay your own kind maliciously, and outstrip them in glorying in it. Oh foolish nations,—mutual tormentors! learn that the nation which incites to war, and that is the aggressor, fights against God, and God has ever punished that nation, and henceforth will punish it more intensely. Be wise, sternly turn from your councils and from their thrones, the chief inciters to bloodshed; let their names be branded as murderers of their kind, and drive them from your nation, and let their wives and their sons and daughters be also outcasts. For it is better sternly to disown a few, than to suffer them to stir up hate between the nations. Be wise, ye nations, and settle amicably your differences, with honesty avoiding all duplicity.

Up now, ye foolish nations! hasten thee, tear off the bandage folly has placed round thine eyes, and learn true wisdom—the wisdom of God, which excelleth the wisdom of man far more than the sun excels in brightness the flickering candle. Behold the time is close at hand, even knocking at the door, when God will remove the scales from your mental eyes, and ye shall behold Him and His glorious Son, our Redeemer, as they are. And the paths of earthly happiness and the paths to heaven shall be as well laid roads, hedged on either side, that ye may no longer go astray, but be wise, walking with a firm tread, understanding God and His holy teachings. Think not, oh nations! that the paths your God wishes you to tread are paths of sorrow. *Your* paths are joyless, full of anxiety, and full of fear; but His paths are full of contentment, of holy peace, of serene joy, and as it were, in the midst of beauteous sweet-smelling flowers. Let every man therefore be honest and tender-hearted, mindful of the necessities of his fellow-men, resolutely resisting all temptation to do or think evil, remembering always that man's earthly happiness is bound up with that of his fellow-men, as though he and they formed the body of one man, so that if one member suffers, all suffer.

Does God expect thee, oh generation of evil men, to turn your disobedient hearts to Him? No; for well He knows how greatly your understanding has been perverted, and your unwillingness to learn aright; but your children will learn of Him; yet more their children; and still more their children's children; so that love between man and man will abound, and the Holy Spirit of God will enter the earth as in the early days of Adam, and it will become once more holy in His sight. But not yet, for the nations are swayed by the false and selfish maxims of men, and have ignored the wise maxims of God; swayed by the foolish notions of philosophers—of philosophers lost in vanity and infidelity—which notions, belonging wholly to the imaginations of men, are full of nonsense, and bewilder and lead astray from the true path, the thoughtless among mankind. Ye philosophers, leaders of the people! ye wise in your own conceit, and in the opinion of the foolish, because ye appear less foolish than themselves! ye forget that the little morality ye teach proceeded through the holy men of God in ancient time. Have ye traced out God in the wonders of Creation, in the wonders that surround you on every side? Have ye not rather wilfully stopped far short and promulgated theories worthy only of the foolish brutes? Have ye not ignored God and become as fools? Poor philosophers, blind leaders of the people, what has your spurious wisdom done for your own happiness and the happiness of the world? Spurious, because but little being founded upon truth, is nonsense as a whole. Poor philosophers, blind leaders of blind people, weep, for your day is passed, and the world will henceforth laugh at your folly, and your pretentiousness will be ridiculed. Weep on, ye blind philosophers, leaders of blind people, offspring of a world heretofore darkened by your predecessors as blind as yourselves,—for the light of God's wisdom will cause men to see your blindness and your pretentious folly. Weep on, and repent, and enlighten your minds with God's wisdom, and do your very utmost to wipe away the stains of unbelief! your folly has spotted the souls of men.

And ye who officiate in sanctuaries called after the name of the Lord, be

not more dull of understanding than the people whom you profess to teach; learn and understand that it is better, far better, to touch their hearts with the pure Word of God, than to deceive them with utter folly. Learn and understand that such deceivers as yourselves have been great curses of mankind, having led men astray. It was such as yourselves who introduced idolatry and spurious worship—who instigated the shedding of the blood of the prophets—the slaying of the Holy Christ and of His holy followers. It was such as yourselves who countenanced war and bloodshed, and who perpetuated folly, disunion, and hatred among mankind. The people are eager for true spiritual light, and behold! your perverted understanding persists in misconstruing the Holy Scriptures, bewildering the people so that superstition has taken the place of common sense, and a jumble of a little truth and much nonsense is instilled into their youthful minds as the wisdom of God,—whereas it is but the foolish nonsense of your predecessors. God has provided for them the true spiritual Bread of Life, and lo! you, misguided teachers, give them adulterated bread wherewith to feed their souls. As it is with you, so it has been with your predecessors—all have erred, all have blinded their understanding with the trashy thoughts of men, and are blind to true wisdom. Give place, ye miserable foolish leaders! stand aside! in your stead shall rise up teachers whose lips shall teach true wisdom, because the Word of God will guide them and be their only guide, and they shall lead mankind into the right path, and, like faithful shepherds, keep them in it.

And ye, true worshippers of God, ye greatly err by your disunion; ye have thereby become almost powerless among men. Henceforth there shall be but *one* Church—the one old Church of Christ. What! are ye not brethren? Do ye hate each other, yet worship the same God and account yourselves the ransomed children of the same Christ? Yes; the unholy thing is whispered in your ears,—the adopted children of Christ hate and war against each other, *because foolish* teachers perverted the *understanding of their fathers* and continue to pervert theirs, and have, by impure worship and hate, become almost as sinful as the children of the wicked one.

And ye, unwise people, who make to yourselves images and pictures representing God—bowing down and reverencing before them—learn to discriminate what is evil and what is not evil in this matter. It is not evil for a good purpose to represent aught that thine eyes can see or that thy fellow-men have seen; but it is an evil thing to represent aught as representing God, and it is a very evil thing to bow down and make obeisance before them; and a still more evil thing to supplicate God intentionally before them. Thy foolish teachers have erred in teaching thee so to do. Henceforth cease this folly and let thy prayers be uttered towards heaven, the dwelling-place of God, and God will hear thee; but God refuses thy prayers when uttered before thine abominable representations.

Now understand, oh ye nations! and let these words sink deeply into your souls.

God made this round earth and the starry skies for His greatly beloved angel Christ, that Christ might found a mighty and a holy kingdom in heaven, the subjects thereof being the redeemed children of the man Adam, whom God purposed to create. God created the sun, the starry skies, and this round earth, filling it with all necessary things, and then He created the first man Adam, giving him *one* soul, which should be subdivided among all his descendants, in like manner as a lump of gold may be divided into countless millions of atoms, each atom being as truly gold as the great lump. Adam disobeyed God, and thereby introduced the tremendous sin of disobedience towards God into the world. Therefore God deemed him unholy and unfit to enter holy heaven—both Adam and all the unborn people within him; and God condemned the *one* soul to be banished from heaven for ever, as are the unholy brutes. But God, having foreknowledge of Adam's disobedience, had planned, before He made the starry skies, that His beloved angel Christ, the future King of men,

should win His kingship by saving His future subjects; and God planned that Christ should successfully pass through the ordeal of living upon the earth as a perfectly righteous man—as righteous in the sight of God as are the holy angels; and, furthermore, God planned that the holy Christ should give the life of His flesh and blood, suffering death ignominiously, as an all-sufficient atonement, once and for ever, for their souls. And God ordained that all the souls of men who worshipped God, striving to obey His commandments, should thus be deemed ransomed, and be deemed holy and worthy to be His children and the adopted children and subjects of His Son Jesus Christ, the glorious Conqueror of sin—the King of heaven. Thus did the righteous man Christ save many children of the unrighteous man Adam, and thus did the childless man Christ win many children by adoption.

Therefore, oh ye people! choose ye whether ye will be the adopted children and followers of the holy Christ, or unredeemed children of Satan—the disobedient man Adam.

Discern, oh ye nations! there are but two kinds of men, all descended from the man Adam.

The first kind are those who worship God, taking His Holy Scriptures as their guide.

The second kind are those who worship other gods; those who worship gods calling them the lesser name—saints; those who use images and pictures in their worship, and those who worship God with their lips, but have not the love of God in their hearts—disobeying Him.

The first are the redeemed ones of Christ, His adopted children and the children of His God and Father, the Almighty God our Creator; therefore they, being His adopted children, constitute His one Church upon earth and His future subjects in heaven. These, oh ye Christian people of all lands! are thy brethren. Quickly band yourselves together, and let the love of God and of His glorious Son lead you to love and assist each other to the uttermost; be ye not slack nor rebellious, but prompt and obedient.

Now learn, oh ye Christians throughout the world! the appointed time of God is close at hand, even knocking at the door. Haste! put away your strife. Enlighten your understanding and purify yourselves by prayer,—for murderous wars shall cease, and the hearts of men will be softened, and they will look tenderly one upon the other, and their thoughts be heavenward—not tied to the things made by man, nor to the thoughts of men, but the Holy Spirit of God and of His glorious Son, present in the Holy Scriptures, shall in like manner be in their hearts; and the Word will no longer be as a sealed book to a perverted understanding, but plain to all men, for a right understanding will be given you, and you will be able, through a right knowledge of God, to resist easily the evil desires and inclinations of the body; and you shall forget the past wickedness of the world, and shall labour zealously and joyously in the world for the furtherance upon earth of the kingdom of your Lord and Saviour Jesus Christ. These things shall come to pass, but not fully come to pass—not until the fourth generation will the fruit be fully ripe.

Band yourselves quickly together, oh my Christian brothers! and you, oh my Christian sisters of every nation! hold up the Holy Scriptures as your guiding light, and disseminate its light, and this little explanatory book, around you on every side, at home and abroad; encourage those to the uttermost who strive after goodness; and discourage, to your very uttermost, those who follow evil; resolutely refuse to intermarry with them; neither suffer them to be placed in authority. In worldly matters you are energetic; be energetic now in the holy cause of your fellow-men and of God. Followers of God, flock to the banner of Christ; for the final war is upon you, the mental war of the followers of good against the teachers of evil. Who shall doubt the result? for the Mighty God, who is the God of Abraham, of Isaac, of Jacob, and of our Lord Jesus Christ, is on our side. We are His children, His soldiers; therefore, with us will be the victory. We now commence the battle. You, my sisters,

young and old—and you, my brothers, old and young—join in the fray, and be zealous, energetic soldiers of the Lord Christ. Let your arms be the Sword of the Spirit, which is the Word of God, and enlighten the understanding of the enemies of God, who will quickly become your friends; and, as fellow-soldiers, will assist you in your mental warfare with the evil that is running riot throughout the world: be energetic therefore, and persevere. And ye, faithful teachers of the Word of God, of every sect—ye blessed of the Father and of the Son—from your pulpits bring quickly to the notice of your flocks this little book, and urge them to ponder over it. And ye members of the press, in every nation, sound aloud the tocsin; loudly let the tocsin ring, shake up the sleepers, join quickly in the fray, and drive fables from the hearts of men. Publish in your papers, word by word, the contents of this little book, that the minds of all men may be quickly comforted, and that mutual love may drive away mutual hate for ever.

Let every man, every woman, and every child be quick, and spread around the glorious news that Christ is coming.

CHAPTER I.

The Difference between Man and all other Living Creatures.

Mark, oh man! how small is the intelligence of the most highly trained of creeping things, of beasts of the earth, of fowls of the air, and of fishes of the waters, whose intelligence is about equal, compared with the most intelligent of thy fellow-men—those who worship God.

Understand, oh my brother! that of all living creatures man is born with least instinct—certain knowledge, which man calls instinct, being wondrously transmitted from one generation to another, each kind having its own peculiar knowledge at birth, as inherent to that kind as the shape of its body. Instinctively other living creatures do many things without thought, as thoughtlessly as a living tree pushes out its *branches like other* trees of its own kind —*instinctively suckling, instinctively* they seek out certain kinds of food, instinctively avoiding other food, instinctively know their own kind, not knowing their own shape; instinctively migrate, erring not; instinctively they build their nests, and the spider and the silkworm spin their webs; as their progenitors did, so, without thought, do they. But man is only born with the absolutely necessary instinct to suckle all other knowledge he afterwards becomes possessed of; he *acquires* — gaining knowledge vastly greater than any other living creature can possibly obtain. To man God has not given instinct; but instead thereof a soul, and perfect free-will—free to think, and free to act. Freedom which God has not given, for His wise purposes, to any other living creature.

Mark the great intelligence of man, how greatly it transcends that of every other living creature. Their knowledge is stationary. The instinct of the parents is transmitted intact to their offspring; whereas no knowledge that a man acquires does he transmit to his son, as he transmits the shape of his body.

Can any living creature, oh my brother! besides man, comprehend so as to worship God, or find out those laws of God which govern the things of this round earth, known as chemistry, mechanics, astronomy? Is any other living creature capable of building ships of various sizes, or machines of various forms; or able to read or write, or transmit knowledge through books or writings; or bring to light or mould into many shapes the serviceable metals; or cause the earth to bring forth fruit;—these things the most ignorant man may be taught, but not so the brutes.

Wherefore is it not possible? Some have greater bulk, greater strength, greater keenness of smell, of sight, and of hearing, than man; the constitution of their flesh and blood and bones are quite equal to those of man. What thing then is it that makes the vast difference between man and every other living creature? What is it that stamps him, as his birthright, the *visible* lord of all the living creatures, and of all the living vegetation of the earth? Does the horse obey the lion? Does

the lion obey the horse? How numerous are the living creatures which obey man, or flee from him instinctively? Man causes those to multiply which are serviceable to him, and destroys those that are noxious to him; bending to his service the huge, the strong, and the small. He purposely sows seed, comprehending beforehand what will ensue, and behold the earth brings forth fruit and verdure as it were at his bidding, and as it were owning man for its *visible* lord. And upon the ocean he sails his numerous ships, bending even the seas to his service. What is it that gives to man his pre-eminence?

And behold, oh my brother! the beauty and strength of the brute creation—some more beauteous, and some stronger than any of thy kind, having bones and flesh and blood like as thou hast; nevertheless the most decrepit worshipper of God excels them vastly in thy sight, and in the sight of the great Creator of all things.

Again I ask thee, oh man! what thing is it that places, as it were, a vast gulf between intelligent man and every other living creature? Is it the size of the brain? No; for the elephant and the whale are not more intelligent than are minute living creatures, therefore difference in the size of the brain is not the cause? Is man more sensitive in his body than they? No; for living creatures are as sensitive to pleasure and pain as is man. What then, finally, is it that separates all other living creatures so widely from man? It is that unseen *living* thing that is in every one of us, and which men call the *soul*, without which men would be as brutish as the gorilla.

Understand, oh man! thou art not all soul as are the angels of heaven; nor all flesh and blood as are the brutes, but midway between angels and the brutes—possessing a living *invisible* soul like angels, and *living visible* flesh and blood like brutes. When thou art unkind or selfish, it is the brutish passions within thee which thou hast in common with the brute creation that prompts thee. But when thou doest good things, it is the right knowledge thy soul has *acquired* that prompts thee.

Understand, oh my brother! that every man has *two* lives within him—the *visible* life of the body in *temporary* union with the life of the *invisible* soul. This union of two lives in *one* creature constitutes man. THIS IS THE KEY OF WISDOM.

Every other living creature has but one life, the life of the body.

It is the soul, oh my sister! which gives to man his high capacity for the attainment of knowledge—enabling him, and him alone of all the living creatures in the earth, to comprehend the teachings of God, and to comprehend that the starry skies and all the wondrous things in this round earth were made by a *living* Being, infinitely more powerful and wiser than man.

It is the soul, oh my brother! which enables man to comprehend things his eyes cannot see, to comprehend that there are countries of the earth in which he has never set foot, peopled with inhabitants whom he has never seen. It is the soul, oh my sister! which enables thee to comprehend that those wondrous orbs, the comets, come from distant space, so distant that the eye of man cannot see it; that there are, as it were, distant countries in the skies which the eye of man has not beheld; and to comprehend that the Creator of the wondrous orbs that spangle the starry skies is a living Being, invisible to the eyes of man, but not more invisible than thine own self-will nor the air surrounding you; a living Being full of love, full of wisdom, and full of might. Full of love for thee, oh my brother! and for thee, oh my sister! He has shown some of his love in creating thee, man; again showing it in having given thee intellectual power to comprehend His teachings, that he might carry thy worshipping soul into heaven, and be as the angels of heaven for ever, where there is neither pain nor sorrow but perpetual peace and happiness.

Understand, oh my brother! thy flesh and blood is not like God, thy body has not the shape of God, nor has it the shape of the angels of heaven, but thy living soul is after the likeness of God, in that it is invisible. Understand, oh my sister! the shape of thy soul is not

the shape of thy body, for a living man who has lost a leg, or an arm, or an eye, or flesh or blood, or hair or nails, loses naught of his soul; therefore, as thou canst not tell the shape of his unseen soul, neither canst thou imagine the shape of God. Bow not down, therefore, oh my brother, nor you, oh my sister, before aught that man foolishly represents as after the image of God, for God deems himself dishonoured thereby; be not thou foolish and tied to the things made by man, like unto the foolish users of imaginary images and imaginary pictures.

Understand, oh my brother! thy soul is immortal, living for ever after the death of thy body. Understand, oh my sister! that the life of the body is the mere mechanical motion of the heart, which is transmitted from one generation to another; while the heart beats that is life; when its motion is stopped, that is death. The flesh, the blood, the bones, the nerves, and all things appertaining to the body of living creatures, and of man, are of earth; and understand, oh my brother! that so long as the earth exists will remain within the earth,—like as a once living tree when burnt is no longer even part of a tree, but changed entirely, its constituents becoming mixed with, and forming part of, other things. But the invisible soul, which is in *temporary* union with the living body of man, being part of that living breath of God which He united to the body of Adam, is not of the earth but of heaven. It is a *living substance*, part of the ever-living breath of God; therefore it is immortal, and by its immortality differing from all else within the earth.

Understand, oh my brother! that the living soul, which gives intelligence to the living body of man, separates from the body instantly the motion of the heart stops, and the still ever-living soul is carried by an unseen power out of this orb, never to return; and understand, oh my sister! that when you see the corpse of a man you do not see a man, but the earthly house which once contained a *still* living soul. After thy *death, oh my* Christian brother! and *you, oh my Christian sister!* thy still living soul will have no debasing flesh and blood clinging to it, and although incapable of being seen by man, yet is seen of God and His glorious Son, and by the holy angels in heaven; full of intelligence, for God will then add largely to thy worshipping soul in heaven; quick to understand, holy in all things, like unto them.

Understand, oh my brother! in like manner as the living body requires food to sustain it, so the ever-living soul requires food to invigorate it—without mental food the soul would starve, and be void of understanding as a horse or mule. God has made vegetation to grow, and the briny waters of the seas to become pure for the sustenance of living vegetation, and for the sustenance of the flesh and blood of living creatures; and understand, oh my sister! God has also provided *pure* food for the sustenance of the living soul of man, which food are the utterances of God. Men feed the soul when they talk, when they listen, when they read, and when they write; they feed the soul when reading books, not by eating with their teeth the books, but by impressing their contents upon the brain, that photographic plate and storehouse of the soul, so that the living soul grows in knowledge in like manner as the living body grows in stature, each having a different species of food—the food eaten by the teeth giving no sustenance to the soul, because the soul being spiritual, invisible, intangible, feeds only upon what is invisible to the eyes of man and intangible to his touch.

Remember that while man lives upon the earth, the brain, that storehouse of the soul, is filled with *acquired* knowledge, good and bad—that only is good which is a right knowledge of God, and that only is right knowledge which is in accordance with the Holy Bible, for that Book only, of all the books which men have read, bears the impress of God, bearing it as clearly as the starry skies exhibit the handiwork of God.

Neither the instinct of animals, nor the knowledge of earthly things which men acquire, is true wisdom — true wisdom is a right knowledge of God, which leads to true religion.

CHAPTER II.

God.

Men mark the small intelligence of the fowls of the air, the creatures of the earth, and the fishes of the waters, so that we are able quickly to distinguish the things which they have made from those that are the handiwork of man, and we behold around us on every side wondrous things—the hills and valleys, the waters, vegetation, living creatures in endless variety, the sun, the moon, and stars. These wondrous things men know came not by chance, but like their ships and houses were created for a purpose, and being created must have been made by a *living* Being, infinitely wiser and infinitely mightier than man—this *living* wondrous Being men called God.

Man also sees that everywhere throughout the earth all things are created most perfectly, and have been maintained in perfect order ever since man's earliest records; therefore men are convinced that God is all-seeing, all-powerful, perfect in wisdom, and everywhere at the same instant of time, governing all things.

CHAPTER III.

What is True Religion?

Religion is belief in an unseen God, the Creator of all things, who is everywhere, throughout all space, all-powerful, all-wise; and belief in the immortality of the soul of man, worshipping God thus believing.

Worship is speaking reverently to the unseen God, believing Him to be close at hand listening.

CHAPTER IV.

Evidences of the Existence of God.

When we see a ship, or railway engine, or clock, or waggon, or balloon sailing in the air, we know they did not come into existence hap-hazard, but were designed and laboriously made by the hands of man. You would pity the stupidity of the man who tried to convince you that they came suddenly into this round world, no one knowing how or whence they came. The man would be equally stupid who tried to convince us that the wondrous sun, the moon, this round earth with its marvellous contents, and the starry skies, came into existence hap-hazard,—for they bear the strongest evidence of design and of unity, for some special purpose, as strong as any of the works of man.

Understand, my friend, the stupendous size of the glittering orbs which spangle the starry skies. Our round earth, the orb on which we live, is about 24,000 miles round; the moon is also large, and distant from the earth about 240,000 miles; the sun is distant about 93,000,000 of miles from the earth, and of a bulk about 1,477,000 times greater than the round earth. The round stars also, which spangle the skies in millions, are also immensely large, and every one many millions of miles away from the star nearest to it, each appearing small because of the immense distance from us.

Now consider, oh man! the mechanism of a clock, which is the highest effort of the ingenuity of man; it is strictly made according to that law of God known as mechanics. The several parts are not adjusted one to the other hap-hazard, like unto a heap of loose sand, but strictly according to that law; yet so imperfect is man's knowledge of any of the laws of God that the timepiece of man is but a feeble imitation of God's stupendous timepiece, which is the starry skies. The timepiece of man moves but for a short time, then stops; but the timepiece of God has moved unerringly for about 6000 years. The sun is as the clock-face; the swaying of the moon northward and southward of the earth, swaying to and fro once every lunar month, as the pendulum. The daily revolution of the round earth upon its own axis, as the minute-hand, and the one revolution of the earth round the sun during each year, as the hour-hand; and behold the planets and stars and comets also mark the flight of time, the one as it were testing the accuracy of every other orb, and registering long intervals of time—nothing hap-hazard, but all having peculiar orbits to produce peculiar effects.

Our common sense tells us that some

living Being, as superior to man as the infinite largeness of the starry skies is greater than the house of a man, must have wisely designed and made them, constantly watching over them and keeping them in their proper places, and maintaining the exactitude of their motions; for do we not behold spring and summer, autumn and winter, following each other with great regularity year after year? And do we not see the moon and this round earth daily moving with great and uniform velocity, mid-day and mid-night occurring every twenty-four hours? The celestial bodies although moving so rapidly making no noise, nothing ever going wrong, no one star or comet ever out of its proper place, no star ever interfering with any other of the millions of stars; everywhere perpetual change, perfect harmony, and perfect peace! Divine mechanism infinitely superior to the timepiece of man. Constant proofs of a mighty unseen *living* Being holding them in check and guiding their movements.

Observe, oh man! concerning the living creatures of the earth, how plainly they also bear the stamp of being the handiwork of the *living* God! how plainly they reveal his wisdom and creative power! Note well the fact, that God has designed and given to every lesser living creature that wondrous inherent knowledge—instinct—exactly suited to its position; each species having its own peculiar food, and instinctively knowing what is hurtful. The young sucking or feeding intuitively, as intuitively as it walks, or flies, or swims; every species after a fashion of its own. Those intended for the water taking to the water, those intended for the air flying in the air, those intended for the land keeping on the land. Every species keeping itself apart from every other species, so that every species is as pure as when God made the first pair of each, although climate has varied them, like as every species of vegetation, and as men vary in appearance, size, and colour. Every member about a creature is marvellously best adapted for what is required of it, *therein* exhibiting plain evidence of *design and the great wisdom* of God. *The size and position of the* teeth, the ears, the mouth, the nose, the tongue, the eyes, the head, the body, the legs, the feet, and the tail, in all their varieties exquisitely adapted for every living creature—for those that walk, or run, or climb, or fly, or swim, or wade; each finding food most suitable for it, the food of one often poisonous to the other, yet each instinctively keeps to its proper food, like its parents. The birds of the air migrating during the darkness of the night, erring not, knowing instinctively their course, every successive generation neither gaining an increase of instinct nor losing it, but everything as at the creation.

And behold, oh man! how marvellously God has separated every species from every other species—not in outward shape only, but inwardly, and in colour. Note the beauteous markings of the hairy skin, the rich plumage and delicate feathers of the birds, the scaly covering of the finny tribes, and the delicate hues and markings of the leaves and flowers. The songs of the singing birds, and the other utterances of the living creatures—all inwardly and outwardly, in shape and colour, each like their ancestors. As men see and hear them now, so saw and heard our forefathers.

Marvellous, indeed, are the living things of the earth, marvellous in their instinct, marvellous in their structure, marvellous in their growth, marvellous in their beauty, marvellous in the adaptation of their several parts, and marvellous in the perpetuation of colour, but not more marvellous than the perfect separation of the species one from the other, from generation to generation.

And mark, oh man! the evidences of one great plan in the multiplication of living things, and how the males equal in number the females, the manner of their birth varying; God delighting to exhibit marvellous variety in all things. Living creatures, having both father and mother; living vegetation, having vegetation for their father and earth for their mother; and the living things which link living creatures with living vegetation, multiplying by separation of their own living selves, having no

mother, in like manner as the first infant, Eve, was born out of the first man Adam, and had no mother. And note, oh man! that when man and all living creatures and all living vegetation were created, God placed within the males, as part of themselves, seed within seed, in circles innumerable, that all the seed might not be born into the world at one time, but at intervals, throughout many generations. The sleeping life in the seed of vegetation, finding food suitable to its development and activity in the ground, its nursing mother; and sleeping life in the seed of each species of living creature, finding food suitable for its development and activity only in the female of its own species, thus maintaining every species of living creature distinct from every other species.

And mark, oh man! the wondrous unseen machinery of a living creature! The skin and opacity of the flesh hide the many moving parts from thy curious eyes. Thou canst not see the pumping heart, the flowing of the blood through numberless tubes, the play of the muscles, the action of the nerves, photographing thoughts, and smells, and feelings, and sights, upon the delicate nerves in the brain. Thou canst not see the transformings that are going on within the living creature, vegetation and flesh being converted into bone, into hair, into muscle, into nerves, into blood, and the many diverse liquids and parts within them—all these take place within thee, oh man! and in many living creatures; but thou canst not see them; they are invisible to all earthly eyes, as God Himself. How clumsy are the machines of man compared to that wondrous machine, a living creature. Like as the steam machines of man derive motion from fire and water, so the living body maintains its inward motion from the food it swallows. The machines of man require the supervision of the soul of man to control and direct them; but God has given to living machines, His creatures, inherent hereditary power to control and direct their own movements and promptings, to take food, and to perpetuate their kind.

And behold, oh man! the unity of design, as seen in the marvellous links between things that are animate from those that have no life. Mark well the great gulf for *ever* fixed between man and the gorilla—that brute whose shape is most like the shape of man—and note the gradation from the gorilla downward; and the gradation from the living creatures which walk the earth to living creatures that fly, and with living creatures which inhabit the waters; also the gradation between living creatures that walk the earth, and that swim, with those that creep; and the gradations between living creatures that creep, with those that bore; and between those that are free to roam, and those that are fixtures—doubtful to the mind, some of them, whether they be living creatures or living plants. Then note, oh man! the gradation between living plants and things which never had life within them, which neither grow nor die, link within link innumerable, imperceptibly, from the gorilla to a stone. The one never changing permanently into another, but every species maintained distinct, generation after generation. As were the first species at the Creation, so are they now—unchangeable for ever—the lion never becoming a horse, nor the horse a lion.

And mark, oh man! how wondrously God has given to the body of all living creatures promptings to eat, to drink, to sleep, and the many other promptings, not hap-hazard and without an object, but absolutely necessary, every prompting exactly adapted to the purpose which God designed; promptings not left to self-will, but forced at times against ignorant self-will, overruling it. In like manner as the timepiece of God excels the timepiece of man, so the mechanism of the body of every living creature excels the highest efforts of man's machinery. Herein is the infinite wisdom of God made plain to human understanding.

And behold the marvellous waters of the briny deep—how came they salt? Why do they ever remain neither more salt nor less, no more in quantity nor less? Why do they so largely cover the surface of the earth? In like manner

as vegetation is necessary for the sustenance of man, so are the briny waters necessary for the sustenance of every living thing. From the very first God made the sea salt, as salt as now, that the dead habiters of the waters might not pollute the air nor pollute the water; it was necessary the sea should be salt, that the dead things therein might not corrupt. God peopled the briny deep with living creatures, in like manner as He has peopled the land. And behold how extensively the briny seas cover the surface of the earth, that the sun might cause pure watery vapour, in large quantities, to ascend out of the seas, to give variety above, and shower down pure water upon the thirsty soil throughout the earth, and provide running streams for the sustenance of every living thing. The salt adapted to the water, and the briny seas adapted to the extent of the habitable land—marvellous evidence of one grand unity of design!

And behold how many things are necessary to the existence of every living thing. First, the existence of the *living* God, the wise Creator; then are necessary the sun, and moon, and earth; then the motions of the earth, and the motion of the moon; then that the earth should be habitable; then of the air we breathe; then of the briny seas of great extent to produce clouds, that streams and springs of pure water throughout the habitable land might give sustenance to every living thing, and that the soil might be pulverized and moistened frequently, neither too long dry nor too long wet; hills and valleys, that there might be streams and springs; then heat and cold, day and night; and next the seasons. Then that vegetation should have power to grow and multiply, that part might be food, and part as ornaments to the habitable land, to give it beauty; then that living creatures should be able to see, or feel, or hear, or move, and have growth, and have power to multiply their species; those intended for the briny seas adapted to the seas; those intended for the streams adapted to the streams; those intended to walk, or *creep, or bore,* adapted to the earth; *and those intended for the* air furnished with wings; all necessities of existence, as necessary as birth into the world; as necessary as that living things should feed for a time then disappear from the face of the earth, that the earth might not be crowded; but not more necessary than that God should love us, and pity our follies, and seek to enlighten us by giving us His Holy Scriptures, and touch our hearts while tracing out the evidence of His wisdom and His love.

Everything upon this earth is as harmoniously made as are the sun, moon, and stars.

Consider these things, oh man! and commune with thine heart respecting these wondrous acts of God!

And behold! the moon designedly placed exactly at the proper distance from the earth and maintained there, producing with the sun,—winds, rain-clouds, and ocean-tides, that vegetation might receive moisture, and that neither air nor the waters might corrupt, nor become stagnant; neither too far away nor too near, that the winds may neither be too little nor too great, nor the rains, nor the tides.

And behold! the earth designedly placed exactly at the most suitable distance from the sun, and maintained there throughout all ages, that the extremes of heat and cold might not be too great for the life of living creatures. The moon and earth and sun, varying in their distances the one from the other just so much as to produce a pleasant variety between year and year—God not permitting the moon to come nearer to the round earth that it may not again be deluged with water, so that the living creatures upon the face of the earth may not again be destroyed, nor permitting the round earth to go so near the vast burning sun as to be utterly consumed by fire, nor too far away as that all things that have life should not lose life by cold. Man has no fear, believing that He who designed and made them also governs them, therefore confidently makes his arrangements for the morrow.

And behold! the motions of the round earth and the motions of the moon around the earth are in exact obedience to certain *fixed* laws. Now understand,

oh man! and keep it always in thy remembrance—where there are laws there must be design. Every living creature exists in accordance with certain *fixed* laws—laws that are unchangeable; all things that are inanimate are made according to certain other fixed laws.

These laws are those of chemistry, the law of mechanics, the law of life and death, and the like. Well, who made those laws—all plain evidences of unity of design, not one clashing with another, but all graduating most harmoniously one into another? Man has not *made* one; he has simply very imperfectly *discovered* a few which God has laid down—discovering them as he discovers grains of gold beneath the surface of the earth. Well, who made those laws which exhibit wisdom infinitely superior to the wisdom of man?

The author of those laws is God Himself, the great unseen Being, our loving Father, our wise Creator.

And consider, oh man! this round earth in which we live is about 24,000 miles round—a round ball turning *once* upon its axis during twenty-four hours, never varying, never backward nor forward, but completes one turn exactly every twenty-four hours, thereby producing one day and one night, the outer part exposed to the light of the sun being the day thereof, and the outer part that is not shone upon by the sun being the night thereof. Men stand upon the round earth with their feet pulled towards its centre, like pins stuck towards the centre of a ball. Every man, the waters of the ocean, many things on the surface of the round earth, therefore, travel through a space of about 1000 miles every hour; nevertheless, God has so contrived that this rapid motion should make no noise, and to the things of the round earth be as though it were motionless.

A wondrous act of God! but not more wondrous than any of His other works—every living creature, every living plant as marvellous—exhibiting design, power, and wisdom beyond the comprehension of man!

Friend! hast thou studied with the microscope the wondrous wisdom of God as revealed in the marvellously small and innumerable living creatures that exist unseen to the unassisted eye—in like manner as the air we breathe and as God Himself is unseen—which are as active, full of life, feel pleasure and pain, and as fearful of danger as thyself? Invisible to the naked eye, requiring a microscope to see them, the greater the power of the microscope the greater the number of minute living creatures are revealed, revealing to the wondering eyes the creative power of God extended to *living* creatures illimitable in their minuteness.

And behold, oh man! the cloudless starry firmament, the handiwork of God. View with thine eyes the countless stars; are they not glorious? Behold the thin white clouds that are here and there interspersed far, far away amid the stars. Take to thyself a telescope, and note well, that what appeared to thine unassisted eyes as thin white clouds, the telescope reveals as clusters of stars innumerable, immensely distant; and lo! with thy telescope thou canst see other thin white clouds unseen before by thine unassisted eyes. Take yet a second telescope, the most powerful man has made, and behold! the second white clouds are also clusters of stars innumerable; and lo! elsewhere come to view other third white clouds, so immensely distant as to be unseen by the first telescope, these also are clusters of stars innumerable, but there is no telescope able to distinguish them: yet each of these starry balls which reflect the brilliant electric light of the sun are several thousands of miles in diameter, and there is a vacuous space of many millions of miles between each star and its nearest neighbour. The telescopes of man reveal millions of stars that are invisible to the unassisted eye, so distant as to be like bright pin points, so numerous and apparently close together as the particles of sand upon a sandy shore.

The more man searches into space the greater marvels he beholds, enticing him to search more deeply still. His most powerful microscopes leave still unrevealed the actual size of the most minute *living* creature God has made;

his most powerful telescope equally leaves unrevealed the actual extent of the starry firmament. The wisest man is confounded at both extremes. It is equally beyond the power of man to comprehend the vastness of the starry firmament as to comprehend the minuteness of an atom, or to comprehend the internal collective weight of the countless stars, or to comprehend the weight of an atom of that electric heat which is constantly poured into our round world from the vast burning sun.

The wise man is filled with awe by these revelations of the infinite wisdom, power and goodness of God. He feels his littleness in the presence of One so mighty in all things; but the fool, thoughtless, void of understanding—apparently as a four-footed beast, unaware of *his* littleness—is conceited, refuses to bow the knee and worship the wondrous unseen God, but is afraid of spirits, that have no existence, that never did exist, being like heathen mythology, the stupid inventions of cunning men. Or a workman, for a livelihood, makes an image of a man upon a cross—an image, having a head, body, legs, arms, fingers, and toes, the same as has the brute gorilla; a priest of the Papacy—a false, impious sect, followers of adulterated Scripture—makes a stupid sign over it; a fool is taught from his infancy to regard it (in consequence of the false priest making the stupid sign) as a sacred image, and as a likeness of God; and is taught to use it as a *necessary* part of his worship, to carry it about his person; bows down before it, uttering prayers; venerates it as a holy thing, kisses it, fondly clasping it as his eyes close in death;—deceived through life by the priest and his own thoughtlessness, as though God and His glorious Son had never been revealed;—a lost soul for ever!

CHAPTER V.

Why we cannot see God.

God in His wisdom has made the eyes of all living earthly creatures so that we can neither see the air we breathe, nor see Him, nor that invisible *living cloud, the Holy Spirit* of God, which, proceeding from God, and being part of Himself (in like manner as the wings of a bird proceed from its body), is everywhere throughout space.

If He were visible, the great and vivid light of His Holy Person would perpetually obscure the infinitely lesser light of the vast burning sun, nor would the moon nor countless stars be seen, nor change of seasons. God's great light and Holy Spirit would obscure all other things, and blind our eyes. The living creatures in this world are differently constituted to the holy angels in heaven; what to them is life, would to us be death. It was, therefore, a necessity that the eyes of living creatures should be unable to see God. In the place of His intense light He has given man and all earthly things the infinitely lesser light of the burning sun, the candle of the starry skies; for no unholy living creature is permitted to see the light that comes from the Person of God Himself. God has provided earthly things with a temporary substitute for Himself in the vast burning sun which He made for the purpose.

God made the sun to be a large, dense, cold ball, which slowly burns on the outside (like as a candle burns), and gives light and warmth. He has made it of that hardest and densest of all substances, *latent heat*, which is heat in a state of rest, therefore having no warmth.

This substance is constantly maintained by the power of God in a state of unrest on the surface of the sun, being there converted from a cold solid into a thin fiery gas, which, being strongly attracted by the earth, moon, and stars, flies to them; a portion enters the outside of the round earth, and there combines, more or less, with everything, in accordance with a law of God, giving warmth; then becoming rested, solidifies, becoming cold as when forming part of the sun. The surface of the earth, therefore, always contains more latent heat than the interior of the earth: the nearer to the centre of the earth, the greater is the difference. This difference in the quantity of latent heat causes a strong attractive force between that which has much and that which has less:—this pulling force to-

wards the fixed centre of the earth men call weight.

What God is to the heavenly soul of man, the inanimate sun is to his body, and to all things of the earth. Without the sun, neither man, nor any living creature, nor vegetation, nor hills, nor valleys, nor the earth, nor the moon, nor the stars could exist. It liquifies and solidifies all the things we see. Without it they would be gas, as before the creation. It maintains vitality in all living creatures, and in vegetation; produces their food, lights and warms them with its direct rays, and warms them with its active heat that emanates from the latent heat in coal, in wood, in oil and fat; produces vivification and change in all things; produces the wood, the stone, and solid metals, and is the only source of weight. What the mainspring is to a clock, the sun is to all things that our eyes can see. It is the mainspring of the starry firmament. As man fashions the mainspring of a watch, so God fashioned that great inanimate mainspring, the sun; making the sun, the moon, the stars, the earth, and all things therein, subsidiary to the soul of man; for God made them all for the sake of man, to provide him with a glorious habitation—glorious within and glorious without.

The eyes of man, although far reaching, are imperfect—they cannot see through a brick or solid stone wall, or through any opaque substance; neither can they see the air we breathe and in which we live, nor see self-will; nevertheless, common sense tells us we have self-will, and that we move in the midst of air; because when the air is in motion we see the driven clouds, our garments are blown about us, dust, leaves, and other substances are whirled before it, and the wide waters are lashed into great waves. We thus see the effects produced by air in motion, although we cannot see the air itself; so in like manner we can see the evidences of God's handiwork, although we cannot see God Himself.

We cannot see God, but everywhere we see the works of His hands—the sun, moon, countless stars, and all the wondrous contents of our round world; in like manner as in our houses we see the works that men have made, yet those men are not visible to us; nevertheless we feel assured, by our knowledge of the world, that our chairs and tables were made by man, and not by four-footed beasts. So in like manner we can distinguish the works which God has made from those which are the handiwork of man.

Moreover God is the perfection of holiness, is perfectly righteous, is goodness itself; hating with intense hatred every kind of idolatry and wickedness, therefore hating the iniquity of man, keeping His Holy Person far away from them that it may be undefiled, yet taking great interest in man, and yearning like as a tender loving mother yearns for her absent child, because distributed among mankind is the soul of Adam, which originally having come from Himself, and having been redeemed by His glorious Son, is holy in His sight, and which He yearns to collect together, and carry into heaven.

Friend, thou hast perhaps seen those great travelling burning suns, the comets, that have visited the starry firmament of late years. They came you know not whence, approached our round earth at a velocity of many millions of miles each day; their speed gradually became lessened, and eventually turned away before reaching us; and then gradually accelerating their speed, vanished from our unassisted eyes, and afterwards from our most powerful telescopes, while travelling at several millions of miles each hour, you know not where; finally becoming too minute to be seen, owing to their immense distance—a great invisible living Being silently guiding their way amid the countless stars, without disturbing them, without noise, silent; again to re-appear after an interval of many years, giving proofs to the thoughtful of an immeasurable space our eyes cannot reach.

It is in the midst of this immeasurable space which surrounds the starry skies, that the dwelling of God is fixed—the heaven of infinite space, its centre. He is there in full glory, God in a condensed state as a living Being, seen by His glorious Son and His happy angels; but

His Holy Spirit, a part of Himself (like as the wings of a bird are part of the bird), an invisible *living* cloud, fills all else of space; so that He is everywhere, and His glorious Son, the happy angels, and all things, live and move and exist in this invisible living cloud surrounding them (as the waters of the sea surround the fishes in the sea), and guiding the motions of the vast burning sun, the moon, the countless stars, the comets, and this round earth; and seeing the movements, and hearing the words, and knowing the secret thoughts of all men; for this invisible living cloud is as it were all eyes and all ears. God is the living sun of heaven. What the inanimate sun is to the starry skies, and to this round earth, God is to the heavens which surround the starry skies; saturating with His living light and love and joy, His glorious Son and all the holy angels of heaven.

We cannot see the Holy Person of God in the heaven of the starry firmament where He dwells, because He is too far off for our eyes to reach Him; in like manner as we cannot see the distant comets. Moreover it is His holy desire we should not see Him, nor can we see His Holy Spirit, the living invisible cloud that is everywhere, and in which we live and move. Nevertheless our common sense tells us He is everywhere, because we see the moon, the stars, and this round earth moving so harmoniously, nothing ever going wrong; spring, summer, autumn, and winter following each other with great regularity, and the inanimate sun giving growth and change to all the wondrous things on the surface of the earth.

Common sense, therefore, proclaims there is a mighty living Being, whom men call God.

CHAPTER VI.

Proofs that God has Communicated with Man.

Common sense would naturally expect that this mighty living God, having endowed man with greater intelligence than any other living creature (for which of them besides man is capable of deep *thought, of speech,* of writing, of reading, of acquiring information, and of giving it), should have created the first man, Adam, the human father of all mankind, for some special purpose, and should have made Himself known to Adam, the most intelligent of all things that He had made, in order to explain to him the special purpose for which He was created. This God did to Adam when He made him.

In Adam were the living germs of every male and female descendant of Adam: all who have lived and may hereafter live. Consider, oh man! a seed of wheat; from one seed thou canst, oh man! as thou knowest, produce millions of other like seed. How minute must be the living germ in each seed, and how marvellously minute must have been the living germ in the wheat which God first created, and which has now continued to live for about 6000 years—for the living principle is in the seed and not in the ground, which simply gives it food wherewith to be sustained: therefore, as is the seed so is the plant, and so is the living creature.

God enshrined in the *living* body of Adam a pure *living* soul—an invisible *living* cloud, which, being invisible, yet alive, was therefore like God—by breathing it into the nostrils of the *living* flesh and blood of Adam, which God had just before made, and the twain—

1. The invisible living soul,
2. The visible flesh and blood—

were called the man Adam. To Adam only God gave these two lives; to all other living creatures He gave but one life—the life of the flesh and blood. *This is the key of wisdom.* Behold, oh man! in the brute gorilla an image of thyself, as thyself would be if thou hadst not a soul—that jewel from heaven, in which only thou art like God.

God created every kind of living creature before He created Adam—he, the earthly lord of all the round earth, was created the last. Other living creatures were *created,* male and female, a pair of every kind: the male equal to the female, and the female equal to the male: man alone, for God's wise purposes, and in accordance with His grand simple plan, He made male, that, as

part of His great plan, there might be but *one* earthly lord of the whole earth. Adam was the last of all things which God created. But God designed that the *one* earthly lord Adam, should like all other creatures, have a helpmate worthy of him; and causing Adam to fall into a deep sleep, He caused the beauteous female infant Eve to issue from a rib of Adam. Thus was Eve the first of all *born* creatures, and thus did Eve have no mother: in like manner as in long years afterwards, the holy Christ had no father.

Out of Adam was *born* the infant Eve, that Adam might be the *one* earthly lord and the *one* earthly father of all mankind. Some time afterwards Eve became Adam's wife, and the mother of all mankind. The man Adam and the female Eve were perfectly happy, and in constant communion with God, keeping the desires of their bodies wholly subject to their holy souls. They were as brother and sister, perfectly happy, as are the angels in heaven; for they then had God always with them, communing with them and teaching them. They were therefore wiser than all their descendants in all things which conduced to their happiness. And all the other living creatures were perfectly happy—the lion and the lamb resting together, eating herbage. There was no fear in all the world. The Lord God having taught them all that was requisite for them to know, was desirous of testing these, the chief of all living earthly things; and warning them to keep their bodies, their earthly part, in entire subjection to their souls, their heavenly part, declaring that disobedience to His commands would entail misery upon them—God left them purposely for a while.

The withdrawal of God induced the rebellion of their flesh and blood, for the temptations of the body overcame the conscience of the soul, and they fell from being holy earthly angels into being angels of sin; for after God had withdrawn Himself, the woman Eve saw the serpent doing that which the Lord God commanded them not to do, the serpent not having been forbidden, because it was a beast of the field. Eve also did it; and tempting Adam, he also did it—and thus both disobeyed God—the first of all living creatures that dared to disobey Him.

Thus was that terrible thing, disobedience to the commands of God, brought into the world; and thus was the happiness of the world wrecked. God foreknew that the *one* earthly lord, Adam, would disobey him; and God, therefore, in His great fore-ordained plan had provided an everlasting antidote, in the person of His Son Jesus Christ, for the salvation of the living soul of Adam; of that one soul, part whereof has been in every one of his descendants, and part whereof still lives in every human being now alive, having now attained an age of about 4000 years. Therefore, oh my brother! and you, oh my sister! lift up thy voices prayerfully and thankfully to God, for thy earthly misery is but for a little while, and then thou wilt be joyous with God in heaven for ever.

God condemned the flesh and blood of Adam, and the flesh and blood of his descendant Eve, and the flesh and blood of all his other descendants—to live for a time and then ignominiously return, like brute beasts, to the dust whence they were taken. God declared His intention to cease communing with them, for they had polluted their immortal souls and had become angels of sin; but mercifully to mollify their anguish (for keenly they then knew what it was to be good and what to be evil), God foretold that although the dreadful sin of disobedience required the death of the soul of man, as well as the death of his body, yet God had provided an all-sufficient substitute for the salvation of his soul, which substitute should be the offspring of a woman, but not of a man—a riddle which God in His own good time afterwards explained to mean Christ, who in the fulness of time, by His dreadful mediatory death, paid the debt—life for life—giving the holy life of His *body* to save from death the *soul* of Adam, which has been distributed among mankind.

God gave Eve to be the wife of Adam, and upon several occasions afterwards, when mankind had multiplied, the Holy

Spirit of God communicated to certain holy men the laws of God, who were sent as His holy messengers to explain His holy laws to mankind generally.

Some of the holy men, honoured as the mouthpieces of the unseen God, were notably Noah, Abraham, Isaac, Jacob, Moses, David, and Christ. God's messages have been handed down to us in the words of holy men, and these writings have been collected in one book; this book is called the Holy Scriptures, being a sacred record of God's dealings, from the creation of the vast burning sun, the moon, the countless stars, and this round earth, down to the death of the Apostles of Jesus Christ; the latest record being about 1800 years ago; since which time there have been no prophets, no Divinely-appointed living messengers; God having then revealed to man all that is necessary for him to know for the salvation of his soul from death. The whole record of the Holy Scriptures extend over a period of about 4000 years; they are the only written messages of God to man—they are now the only Divinely-appointed messengers of God. Holy men are now but teachers of the Word of God—not messengers, but teachers only; simply imparting their knowledge of the laws of God to others having less knowledge —like unto teachers of earthly things.

Our common sense naturally expects proofs that these holy men were really messengers of God.

The Holy Scriptures teem with proofs. God being perfectly holy, we should naturally suppose that His mouthpieces would be the very best—not second best —but the very best and holiest of mankind; men long known to their nation as the holiest of men; lovers of truth, God-fearing men, recognized by their countrymen as inspired by God. Well then, the Holy Scriptures are records written by these holiest of men.

Our common sense would naturally expect that the utterances of these holy men would testify in some peculiar way that they were really mouthpieces of God, not only to men of their time, but also to mankind who should live thereafter; for how otherwise could mankind *know they were not* impostors, like the blasphemous priests of the Papacy of these times, who impudently pretend to hold the keys of heaven and hell, and falsely pretend to be mediators between God and man, and thereby claim (the cunning worldly men) supreme direction over the affairs of the whole world, and yet can really do nothing beyond what any other men can do.

The utterances of those holy men of old bear the stamp of truth in all they said, their wisdom is far beyond that of all other men. God, through them, has declared to mankind how to distinguish His mouthpieces from those who, like the priests of the Papacy, are simply weak-minded or cunning impostors.

He has declared that His servants really appointed by Him shall be esteemed the holiest of men, abhor the use of images in their worship of God, be humble, seeking not their own glorification, and by miracles which shall be done in the sight of many men, and by prophecies which shall come to pass, be convincing proofs, to both onlookers and to men in after generations, that they were truly the mouthpieces of God, and that men who could not show such credentials were not appointed by God.

The Holy Spirit of God performed wondrous miracles in their behalf. He also put into their minds the power to foretell events that should take place; some in a few days, some in a few years, some after the lapse of many hundred years—prophecies which were fulfilled, not one jot nor one tittle remaining unfulfilled of those numerous prophecies of whose fulfilment the time has elapsed. These wondrous acts being witnesses to all men of the truthful sayings of these holy men. Miracles which no man of himself could possibly perform being witnesses of their truth to onlookers, and to men of their generation: prophecies to after generations of men.

Are you doubtful about miracles?

Is not the self-will of every living creature a miracle? Is not their instinct a miracle? Is not everything around us, in the air and in the earth, a miracle? Is not the impossibility of seeing the most minute *living* creature, even with the aid of the most powerful microscope, marvellous? Is not life marvellous, and

death also? Are not comets miracles? Is not the diurnal motion of the earth, causing the whole surface of the earth and many things thereon to revolve at the rate of about 24,000 miles every twenty-four hours, without the slightest noise, without the least disturbance of the air surrounding us, a marvel utterly beyond the comprehension of man? Is not the regular motion of the moon, swaying like a pendulum while revolving round the earth, swaying once to and fro every lunar month, a marvel? The earth revolves once every twenty-four hours upon its own axis, producing day and night; meanwhile the axis very slowly oscillates, each pole moving alternately inwards and outwards towards the sun, somewhat like a pendulum, occupying one year to complete one oscillation, thereby producing the pleasant changes of spring, summer, autumn and winter during each oscillation, also producing the gradual lengthening of the days, and then the gradual shortening of the days: exhibiting thoughtful arrangement, peculiar motions being given to produce peculiar effects, just as a time-piece shows thoughtful arrangement in the mind of the man who made it.

Are not these motions of the earth a miracle? Is not the very presence in the skies of the sun, the earth, and those moving stars the planets, and the countless fixed stars, each surrounded by nothing, weighing nothing, possessing great weight inwardly, but outwardly nothing, flashing the light of the sun, each like an electric spark, a miracle?

Yes, these are marvellous, grand miracles, worthy of God the Most High. What are the lesser marvels of God:—the bringing out of heaven the soul of the Holy Angel Christ, enshrining it in the living flesh and blood of an unborn child that was issuing out of the womb of the Virgin Mary, the restoration of the dead to life, the instantaneous healing of the sick, the foretelling what would come to pass, and the other marvels narrated in Scripture—to those grand miracles?

Recollect, oh man! there were times in the history of the world when God deemed it advisable to make certain things known to man, which man, left to his own resources, could not possibly know. Man could not possibly know aught about God—not being able to see Him, nor hear His voice, nor know His wishes, nor His intentions, nor whether there was only one God or many gods, whether there was such a place as heaven, or such a place as hell, or that man possessed an *immortal* soul—unless God by some means told him. God therefore selected certain holy men to be His messengers; He put into their minds holy thoughts, and prompted them to give them utterance; also prompted them to prophecy certain things which God knew would come to pass, and also prompted them to command certain things to be done, which things God had not given power for men to do, that were deemed impossible to be done, but which God, unseen by men, did as though they were done by the will of the holy messengers. These miracles being performed by God to convince the people that the holy messengers were not impostors, but His appointed servants.

These holy messengers were not jugglers—who mystify by nimbleness of fingers, or by the aid of confederates, or by fraud, or by ingenuity,—but by the mouth they simply gave utterance, and what they said the Holy Spirit of God did.

A simple arrangement, simple and grand, as are all the works of God!

Common sense would also naturally require proofs of great wisdom in their sayings and writings.

The proofs are in the wonderful wisdom and accuracy of those holy records—the Scriptures.

The holy writers lived in times when communication with far-distant nations was unknown: times when the inhabitants of many vast countries were unheard of; when superstition, absurdities, fabulous legends and error everywhere were rife; when chemistry, geology, the world's history, the sciences generally, were all but unknown; when every nation was, through false priests, steeped in idolatry and lies: nevertheless, these holy men, living at intervals embracing about 2000 years, were filled with true

wisdom, and had a knowledge of God far surpassing all other men, and have been models of uprightness through many generations down to these days,—were notoriously the most pious and holiest of men, and were unanimous in their sayings, not contradicting each other, but as it were of one mind. They worshipped but one God—at times in the open air, at times in an ordinary house, at times in the sanctuary—abhorred the use of images in their worship: neither did they worship reputed saints, nor angels, nor were they superstitious about them: heeded not whether they wore this peculiar garment or that; sought not their own glorification, nor ease, nor worldly comfort, nor the reverence of men—yet men accorded them great reverence—being convinced they were truly the mouthpieces of God.

Moses describes the creation of the vast burning sun, the moon, the countless stars, and this round world, in a way that no man could of himself, even in these scientific days, have originally explained, without Divine assistance—for embodied in his description is the very height of knowledge in every science; and yet Moses lived in an age when ignorance of science was universal, and had been always so.

Moses tells us that all men are descended from *one* man, Adam—the man whom God created at the beginning—God giving to him, and to all other living creatures, perfect freedom of action, not controlling them, but controlling the motion of the inanimate sun, the moon, the countless stars, and this round earth; and that Adam, and the first-born Eve, his wife, disobeyed God, and so afterwards did their descendants, who attained great stature and lived to a great age, and were therefore clever in worldly things, and who became very numerous and wicked in forgetting God, and unteachable, as though they had no more spiritual understanding than four-footed creatures; so that after the round earth had been made about 1600 years, God resolved to destroy them, along with all living creatures, excepting a few of each kind *and Noah's family, that* the world might be peopled afresh, so that God might more successfully influence mankind to do His will.

Moses records that, about 1600 years after the creation of Adam, the man Noah, the only holy man then alive of all the giant men who then thickly inhabited the earth, was commanded by God to build a large ship, without masts, called an ark, and to enter therein, with his family, taking with him an allotted few of each species of living creature, and there to continue for a certain time the messenger of God, declaring it to be the intention of God to deluge the whole world with water, and thereby destroy all the creatures that inhabited the surface of the round earth, excepting those that were in the ark.

Moses records that a deluge of water came upon the earth with great violence, uprooting and destroying the living creatures, thoroughly destroying all traces of the colossal works of wicked man, and completely altering the surface of the whole earth, the waters having rolled over the highest mountains; and that the deluge lasted many days.

The Lord God in His holy anger caused the moon to go much nearer to the round earth, and remain there during forty days and forty nights, that the solid surface of the earth might be disrupted and swell out and become the liquid water, that the water might deeply cover the whole surface of the ground, covering the highest mountains, to drown all the living creatures excepting those in the ark with Noah.

Understand, oh man! the round earth has a bulk about forty-nine times greater than that of the moon, and therefore is more saturated with solar heat than is the moon. The moon contains less solar heat, in proportion to its bulk, than does the earth. Therefore understand, oh man! that when the Lord God placed the moon much nearer to the round earth, the ground and waters of the earth, the dormant solar heat within the round earth and the moon, became together, as it were, a great and powerful galvanic battery; for much of the dormant solar heat which solidified the ground quickly loosened and

sped towards the moon, the round earth becoming, as it were, a sun to the moon, and the whole surface of the ground became quickly split and disrupted, and great chasms were made in the shallow oceans. Great clouds of vapour arose from the fast decomposing ground and the fast decomposing mountains, during the time the moon was nearer to the round earth, which turned into rain in quantity sufficient to cover to a great depth with water the whole surface of the round earth—the waves rolling over the highest mountains. The solid surface of the round earth and the solid surface of the mountains were converted into water, and the mountains dwindled greatly.

The Lord God, after forty days and forty nights, removed back the moon, which caused the round earth to be no longer, as it were, a sun to the moon, and decomposition of the ground and of the mountains ceased; and gradually the oxygen and hydrogen of the superfluous waters entered into fresh combinations with the only other earthly element, nitrogen; the solar heat again became dormant, and they solidified once more into earthy and metallic matter, which settled, with the sweepings of the oceans and of the old continents and islands to the bottom of the water, into strata. The waters were many days shrinking into the comparatively small quantity that now forms the waters of the round earth.

The superfluous waters shrank, through recomposition into solid matter, from off the face of the higher ground, and left dry new continents and new islands, much like as we now see them. Noah, his family, and all the living creatures in the ark, then left it, and thenceforth lived according as they willed.

CHAPTER VII.

Proofs that the Biblical Record of the Deluge is True.

Of the truth of this wonderful narrative by Moses we have innumerable proofs. The vast sandy deserts, and the peculiar formation of every hill, every plain, and the appearance of every mountain, throughout the world, all bear the strongest proofs, and proofs innumerable, of *one* mighty universal deluge.

The highest mountains throughout the world are silent witnesses, in the large quantities of sea shells and of alluvial matter deposited upon them, now formed into concrete stony masses, of their having been deposited by violently agitated water, which reached their topmost pinnacles. Every hill and every valley are formed out of the sweepings of the ancient seas, and of ancient continents and islands, in strata of great thickness, separately, of shells, of gravel, of sand, of trees, of mud, and other matter, some since converted into concrete stony masses and coal—the lowermost resting on the Adamite and granite rocks, whose surface, for the most part, is greatly below the water-level of existing seas, the highest strata towering, for the most part, far above the present ocean tides.

When the Lord God had put back the moon, and thereby stopped the further disruption of the surface of the round earth, then, during calms, the earthy matter suspended in the water began to fall, forming thick strata—the heaviest first and the mud last—storms and currents sweeping them out of the seas in masses upon what God intended should be dry land, until the seas were clean swept and nothing lost in them.

During the Deluge, tropical trees and the remains of tropical creatures were removed by the waters thousands of miles, and afterwards sank upon far distant lands.

Man since the Deluge knew nothing about that huge beast the mastodon, until about 150 years ago, when the remains of one were found deeply buried in the ground—buried during the Deluge. Numbers of these gigantic, once living, hairless, tropical beasts have since been found frozen up in sand banks, retaining all their flesh and original form almost unchanged, in the frozen regions. One was also found in the icy regions, embedded in a mass of ice, whose flesh was still sweet when found, and eaten when given to dogs, having been preserved by the frozen waters ever since the Deluge, now about 4000 years.

Are not these things silent witnesses of the great Deluge, and of the truth of Moses? Is not their preservation miraculous?

The present appearance of the hill containing the tomb of Abraham—who was born about 290 years after the Deluge, while Noah was yet alive—and Jacob's well; of hills and valleys and rivers, and of the Red Sea—all of which so exactly correspond in these days with the description thereof by Moses, that common sense must of necessity come to the conclusion that the general aspect of the surface of the whole earth has altered but very little since the great Deluge, subsidence and upheaval having taken place in only a very few comparatively small spots in the world. About 4000 years have elapsed since the days of Abraham. Moreover, buildings now exist that were erected near to the time of Abraham, and these very buildings are described by the most ancient historians as the most ancient of their time; these handiworks of man have therefore proved very durable. The absence of more ancient ones in the days of the most ancient historians, proves the truth of the records of Moses, that the Deluge destroyed all the works of men's hands—destroyed all signs of their existence.

The wonderfully concise and clear way the narrative is told is another strong proof of its truth. No man has since, even in these scientific days, been able to give a different account, that will bear investigation, for the existence of hills and valleys, and undulating strata of the earth, built up with transported materials; for the presence of masses of sea shells on the tops of the highest mountains, or for the thick deposit of *tropical* trees, transported thousands of miles, which have since been converted into coal, having thick strata of earthy matter, sometimes containing the remains of tropical animals interspersed between the layers of coal; for the presence of immensely thick strata of clay, sand, shells, concrete mud, and gravel, which are found everywhere on the surface of the whole earth—*miraculously, I say, miraculously* piled one above the other—*forming high* land, sometimes a series of high hills, like huge waves far above the ocean tides, none having apparently been wasted in the depths of the ocean, but the ocean clean swept to form high land and to cover the Adamite and granitic inner part of the round earth; or for the presence of the long-extinct tropical mastodons in the icy regions.

The absurd attempts of rash scientific men to give a different explanation are proofs that Moses derived his knowledge from God alone. How otherwise could he, living in times of universal ignorance, have given a description which we find so accurate, and have acquired earthly knowledge so vastly superior to other men.

CHAPTER VIII.

Other Proofs of Bible Truth.

Another proof of the accuracy of the Holy Scriptures is shown by the earthy formation situated between the uneven granitic rocks—uneven as a mountain range—forming the inner structure of the round earth, and the vast heaps of transported earthy and vegetable matter which were deposited by the Deluge upon those rocks.

The strong vitality which mankind possessed before the Deluge, when men attained the great age of nearly 1000 years, extended to all other living creatures and to vegetation; these, like Adam, attained great age and colossal stature, owing to the strong vitality of their new-made life, and thickly covered at the time of the Deluge the whole earth; for, owing to the paucity of deaths and slow decay of vegetation, both earth and water teemed with animal and vegetable life: thus accounting, at the period of the Deluge, for the vast masses of sea-shells, and for the vast masses of trees which covered the dry portions of the earth, and which were torn up by the Deluge—since converted into coal, embedded at great depths in the earth, in thick seams of pure vegetable matter, without any admixture of mud in the seams, each seam showing the settling in water at *one* time of a great mass of trees.

The mud (since converted into slaty

rock), carried by rivers into the ocean depths in the early ages of Adam, was deposited, without carrying any dead remains of once living creatures, none being found in that now rocky Adamite mud, very few creatures having died. As Adam increased in years, other more recently deposited mud, now rocky matter, begins to show a few remains of once animal and vegetable life, these signs increasing as the round earth becomes older. Then *suddenly* come the vast heaps of transported earthy matter over all the habitable globe, and vast masses of trees, since converted into coal, intermingled with remains of drowned creatures, brought from distant countries, and from the depths of the sea by the great Deluge, in a series of strata—series upon series, all bearing the same stamp, all showing the clearest signs of having been deposited at the same time, while the round earth was covered with a great depth of water.

The sudden sinkings which, oh man! thou seest in the thick strata of sandstone, chalk, and coal, are also silent witnesses that the whole of the vast masses of transported matter deposited by the Deluge settled down, while *all* were in a wet state, upon Adamite and granitic uneven rocks: then as the waters left the upper portion dry, they became consolidated, the water was driven out, and the consolidated mass sank into the rocky gulfs—sudden gulfs producing the sudden sinkings which, oh man! thou seest.

Moses also records that the Israelitish nation was descended from the holy man Abraham, who was born about 290 years after the Deluge, while Noah was yet alive. Abraham had one son Isaac, who had a son Jacob. Jacob had twelve sons, from whom are descended the twelve tribes of Israel. Those twelve sons with their wives settled in the land of Egypt, in the most pleasant and fruitful part of all Egypt, where they multiplied and prospered greatly, they and their descendants; whereupon the Egyptians became envious, and compelled them to become slaves, treating them harshly, increasing in severity until it became intolerable. The Israelites prayed earnestly to God to deliver them from their oppressors. God heard their prayers, made Himself known to Moses, a pious Israelite, and appointed him His messenger to the Israelites; — the Israelites had then been located in Egypt more than 400 years, and numbered several hundred thousand men, women, and children. God promised to deliver the Israelites, through Moses, out of the hands of the Egyptians. God commanded Moses, to go to Pharaoh, the king of Egypt, and demand the liberation of the Israelites from slavery, with permission to depart out of Egypt. Moses did according to what God commanded him to do, and showed his credentials as the true messenger of God, by performing wondrous miracles before Pharaoh, causing Pharaoh to believe in his Divine mission, so that he dared not attempt to injure Moses, but heard what he had to say: Pharaoh hesitated, and then refused to part with his Israelitish slaves; thereupon God sent certain plagues which smote the cattle and the people throughout the land of Egypt, sparing only the Israelites, so that the Egyptians, being convinced that it was God who was destroying the Egyptians on behalf of the Israelitish slaves, urgently entreated Pharaoh to liberate the Israelites from captivity, and let them depart out of Egypt.

Moses, by command of God, had prepared the Israelites for their departure on a certain night, and commanded them to eat certain things in a certain manner, every family by itself, and called this feast the Feast of the Passover, because God had caused the plagues wherewith He had smitten the Egyptians to pass over the Israelites without hurting them.

Immediately after this feast the Israelites were congregated together, all the men, women, and children, with their herds and flocks, and marched to go out of Egypt. After a little time Pharaoh repented that he had given his consent to let the Israelites go out of Egypt, and hastily collecting an army pursued after the escaping Israelites. God caused a thick mist to intervene between the Israelites and their pursuers, and upon the arrival of the Israelites on the borders of the Red Sea

sea several tens of miles in width, which formed part of the boundary of Egypt, He caused the Red Sea to open before the Israelites and form a dry channel across from one side to the other; and God commanded Moses to lead them across from one side to the other, enjoining them to be without fear, for God—the Creator of all things, who kept the sun, the moon, the earth, and stars in their proper places, their guide and protector—was with them to deliver them out of the hands of the Egyptians. The Israelites journeyed safely across, and the dry channel was purposely left open by God, who foreknew that the Egyptians, in their eager pursuit after the Israelites, would follow them along the dry channel. Moses records that when the whole army of the Egyptians were in the dry channel, pursuing the Israelites, who had got safely across, God suddenly caused the waters to rush back into the channel and drowned the Egyptian army. The Israelites rested in the wilderness, on the side of the Red Sea, opposite to Egypt, and for a while remained there, organizing themselves into a nation, under their prophet Moses; where God commanded them to remain for forty years. After the death of Moses God appointed Joshua, and at the end of the forty years God commanded him and the Israelites to enter and take possession of the land of Canaan as their national home.

Of the truth of this wonderful narrative the Scriptures teem with the clearest proofs.

That the mighty God—the Creator of the wondrous sun, the moon, the earth, and stars—could send the plague to smite the Egyptians, and pass over the Israelites without hurting them, and could cause a thick mist to rise and continue between them and the Egyptians, and could cause the waters of the Red Sea to open so as to form a dry channel across from one side to the other—no man can reasonably doubt; for what are these small things to the constant regular motion of the earth, of the moon, the sun, the planets, and the comets? Surely, He who created them, *maintaining* them continually in their *proper places—He who* created all things, could do those small things—things less marvellous than the existence of even one living creature! What proofs have we that God did perform those miracles? There are many proofs, even at this great distance of time, now more than 3000 years.

1. The Holy Scriptures were wholly written by Israelites. The Christian nations of the earth, although hating the Jews for having crucified the Saviour, are constrained to accept as true the Holy Scriptures, for well they know that in no other book has God been revealed. The miracle of the passage of the Israelites across the Red Sea is one of the most prominent and most frequently mentioned by all the holy writers than any of the other miracles of God.

2. The Israelites have ever since their being thrust out of the land of Egypt been the most remarkable of all the nations of the earth. All the prophets were Israelites; Christ himself was an Israelite; these great facts stamp them as having been the holiest of all the nations in the earth. Their laws and observances were derived through Moses; no other nation has been so wise in understanding the existence of God; no other nation has been so free from idolatry.

3. Their thorough belief in Moses; a belief derived not merely from Moses, but also through the testimony of the many hundreds of thousands who journeyed with Moses, dryshod, with their flocks and herds, through the dry bed of the Red Sea; which testimony was handed down from father to son, so that the Israelites are constrained to believe in the truthfulness of the miracle.

4. The holiness and truthfulness of Moses and of the written record of Joshua, who also himself passed through the Red Sea dryshod with Moses and the host of the Israelites; also the truthfulness of their successors, who in their writings give the testimony of other witnesses of the miracle.

5. The prominence given to the miracle in the writings of the prophets, and by the apostles.

6. The sudden appearance of the Israelites as a free nation in a strange

land across the Red Sea—the strangeness of their position, their trials, their difficulties, and their murmurings, being recorded by many historians; and their frequent hankerings to return to Egypt, all demonstrating the suddenness of their freedom.

7. The Israelitish nation has always, since their earliest records as a nation, been composed of twelve tribes, each tribe being descended from one of the twelve sons of Jacob; they had no national record until their escape out of the land of Egypt, because not being free men, but slaves in a country not their own, they had no existence as a nation, therefore no national record.

8. The Israelites escaped to a land which had the Red Sea, which is several twenties of miles in width, between them and Egypt; journeying with their wives and children, their flocks and herds, without leaving one behind in Egypt; testifying that a miracle must have been performed by God, to have enabled so large a host safely to cross the wide waters.

9. Think you, oh man! that the wondrous prophecies of Moses, of Isaiah, and of the other prophets, concerning the advent of Christ, could have been so accurately foretold, except through the intervention of God? Are not those prophecies as wondrous as the formation of a dry channel through the Red Sea? Thou knowest, oh man! thou canst not prophesy, for only holy, good, and truthful worshippers of God are His messengers; therefore Moses must have been holy, good, and a truthful worshipper of God.

10. The celebration yearly of the Feast of the Passover, from its first celebration in the land of Egypt to the present time, by the Israelites.

11. Moses and Joshua did not write those utterances, oh man! for *your* edification, but for the edification of those who *actually* crossed the dry channel, and for the edification of their then *living* sons and daughters, that they might not cease to forget the great fact that God was carrying out towards them the promises He made to their forefathers Abraham, Isaac, and Jacob, and thereby urged them to live holily in the sight of the unseen God, their preserver and guide.

12. The testimony of Christ.

The Holy Scriptures also record that the idolatrous enemies of the Israelites sought to destroy them after the death of Moses, but that the Lord God caused a great storm to arise, and rain great hailstones upon the army of their enemies, destroying many and causing the rest to flee in disorder away from the Israelites, who seeing their flight, and desiring to take advantage of it, Joshua their holy commander, ascended a hill and prayed to God that He would cause the clouds to pass away from over the land, that the sun might shine, and the moon also when the sun had set, that the Israelites might see to follow up their godless prosecutors: and the sun instantly shone forth, and afterwards the moon, unobscured by clouds, and the Israelites pursued them throughout that day and throughout that night, so that they were utterly destroyed.

The Israelites were astonished because of the cessation of the storm of hail, of the dreaded thunder, and of the dreaded lightning, for they were eyewitnesses of the rapid change and dispersion of the clouds, while the hands of Joshua were lifted up in prayer; and they were joyous because they thereby knew that God was with Joshua, as he had been with Moses.

Thus were those idolatrous enemies utterly destroyed; for in the sight of God those godless ones were less esteemed than beasts of the field, for in addition to their many other sins, they sought to destroy the true worshippers of God. In this wise the Lord God helped the Israelites, enabling them to possess the land which he had promised Abraham, Isaac, and Jacob their descendants should possess.

Another proof of the truth of the Holy Scriptures is their record of the holy man Abraham, the father of the Jewish people, who was born about 290 years after the Deluge. The tombs of Abraham, Sarah his wife, Isaac his son, and of Jacob the son of Isaac, still exist in good preservation, located exactly as described by Moses in Holy Scripture, and which have ever been regarded by

the various inhabitants of that land as the tombs of most holy people for about 4000 years.

Another proof is the numerous wonderful prophecies uttered at distant intervals extending over many hundred years, by those holy men, the prophets, of the coming upon earth of Jesus Christ the Messiah, the deliverer of the souls of men.

Some of these prophecies, notably those of Isaiah, foretell so accurately the whole life and death of Christ, as to have caused multitudes of men erroneously to suppose that they *must* have been written *after* the death of Christ, and not before: and yet Isaiah lived several hundred years before the birth of Christ, and it was these prophecies which led the Jews to look so anxiously for the coming of the Messiah.

The prophets foretold the coming upon earth at an appointed time of an angel—Jesus Christ, the long promised deliverer of the souls of men, the *servant* of the Most High God—from heaven, where He had dwelt with the other angels of God, before the sun, the moon, the stars, and this round earth were made—upon a special mission from God in furtherance of the great plan of God for the salvation of the souls of man—who should be born into the world as an infant boy, and growing into manhood should live as by far the holiest of men among men for a certain time, and then be ignominiously slain as a malefactor upon a cross;—accurately describing His mother as a pure virgin, and therefore that His birth should be miraculous;—and the time and manner of His birth so truly, that the Jewish nation looked eagerly at the very day and hour that Christ was born, now 1868 years ago, for His birth, as *their* earthly king and deliverer from the Roman bondage, causing by their eagerness so much anxiety to Herod, their cruel king, that he issued a decree for all the young children to be slain that were in Bethlehem—the foretold birthplace of the promised Messiah,—hoping that the infant Messiah might be slain.

The prophets also accurately foretold *His holiness of life* and wise teachings, *the obstacles He should* encounter, His betrayal, the price of His betrayal, the potters' field bought with the price, His condemnation to death, the mode by which His peculiar garments should be distributed among His murderers, His crucifixion as a malefactor, the thrust of a spear into His side while on the cross, the prophecy that none of His bones should be broken,—although it was customary to break the legs of all who died upon the cross,—His burial and resurrection to life on the third day after His death:—all these things being accurately foretold many hundred years before they occurred, by many prophets at various periods.

What greater proofs can we have of the wisdom of God being present in the Scriptures? It is as clearly shown there as in the starry firmament. Every prophecy relating to Christ while on earth having been fulfilled, not one remaining unfulfilled, to cause the least doubt.

That He really was the Messiah, the long promised deliverer of the souls of men, He further proved by the numerous miracles the Holy Spirit of God worked—the Messiah wishing to show to men of His time, and through witnesses to after generations, that He was truly the long promised Messiah.

It was not the purpose of God to show such miracles on behalf of Christ as would compel the Jews to believe in Him, for then they would not have slain Him; therefore Christ ever spoke to them in riddles, because it was *necessary* that Christ should be *slain*, in order that God might pardon the souls of men; therefore, oh man! only just sufficient proofs of Christ being the true Messiah were shown. To all other men those proofs would have been convincing—they would have loved the gentle, loving, holy Messiah, and not have slain Him; therefore God waited about 4000 years, for the time when men should exist so blinded by their false traditions and enraged as to shut their eyes and ears to the sayings and doings of the Messiah, and finally ignominiously to slay Him upon a cross as a malefactor.

That He was more than the sons of Adam, the twelve apostles by their writings are witnesses; they were con-

strained to believe in Him; the holiness of their lives, their sufferings at the hands of wicked men, prove their firm belief; suffering persecution, stripes, and cruel death; suffering these, because they could not disbelieve the evidence of their eyes, the evidence of their minds, and the evidence of their immortal souls, that the Lord Jesus Christ was truly the long promised Messiah of God.

CHAPTER IX.

Is it Impossible for God to have Communicated with Man?

Behold with thine eyes a Man—that being upon whom God has showered His inexhaustible love!—him God has endowed with intelligence vastly higher than is possessed by any other living creature? From generation to generation knowledge is handed down—the precepts of the fathers are handed down to the sons, so that in worldly knowledge the sons become wiser than their fathers. The laws of God, by which He governs the earth, are little by little discovered, each generation handing down increased knowledge to its sons; whereas the knowledge possessed by every other living creature, what it is to-day was at the beginning, in the days of Adam; nevertheless, even in those days man was lord over every living creature. Man alone progresses in worldly knowledge—alone has the power of communicating his experience; but for him (note well, my friend) the platinum, the gold, the silver, the iron, the lead, the tin, the coal, and the precious stones would have been made in vain,—for he alone of all living creatures has learnt their use, and uses them; he alone of all living creatures is lord of the earth; to him alone has been given the intelligence to subdue all other living creatures to his service, and causing those to multiply which are serviceable to him; to man alone the earth becomes increasingly fruitful,—he alone sows that the earth may bring forth its increase.

Thus man is lord of the whole round earth; from its inner parts he gets his metals, his coal, his building stone, and brick; from the surface it yields up its increase; things animate and inanimate he bends to his service.

Do you not thus perceive, my friend, an unity of design throughout creation, —that all things which exist in the starry skies exist in accordance with a settled plan—a simple plan—perfect from the very first? Meditate a little: the inanimate sun, the first of all created things, vivifies and gives light to numberless stars, to the moon, and this round earth; it is the only source whence they obtain light, in like manner as a lighted candle is the only source of light in an otherwise dark room. The moon reflects light from the burning sun, while moving around the earth, reflecting upon the round earth the sun's light somewhere every night—reflecting it in like manner as silvered glass reflects the light of a candle; winds, ocean-tides, and clouds are produced, all absolutely necessary to life, as absolutely necessary as food; the pleasant changes of day and night every twenty-four hours; of summer and autumn, winter and spring, every year—the one succeeding the other with the utmost order, from generation to generation; the surface of the round earth teeming with vegetation and with living creatures in numberless variety, no two living things being exactly alike, therein exhibiting the illimitable wisdom and creative power of God,—for every one of the numberless germs in every living vegetation and in every one of the living creatures that were made on the sixth day of creation was also dissimilar the one to the other. And upon the round earth stands man — the last created and most important of all created things—of all the things therein vastly pre-eminent — pre-eminent, because he has a soul, that holy heavenly thing, which places a great gulf between him and the gorilla, that living creature which, of all living creatures, is outwardly most like him; then, by almost inappreciable degrees, living creatures are seen less and less like him, until all similarity is lost in that which, like a stone, never had the semblance of life within it.

Now, friend, see you not in all these things unity of design,—that God has r

fixed plan, and that all the things He made during the first six days were made for the comfort and happiness of man while living upon the round earth, —and that upon him God has showered, with inexhaustible love, His goodness? And cannot you comprehend, oh man! that God, as part of His great unalterable plan, has provided a far happier dwelling in the illimitable heavens which surround the starry skies, for those of mankind who have the sense to worship Him—the highest of all sense,—God assisting them successfully to pass the ordeal required for promotion, by giving as their guide the Holy Scriptures,—for none who have not this sense can be promoted into heaven,—like as the spiritually senseless brutes cannot gain entrance therein.

Now say, do you not think my friend, that God would make Himself known to man whom He loves so well? for whom He has created the round earth and all that is therein, and sun, and moon, and stars; and whom He has endowed with capacity to understand His will? Do you not think that God can communicate with man, and man with God?

All these things the Holy Scriptures record that God has done; they record His laws, His plan of redemption, and the way it has been and is being carried out.

CHAPTER X.

The Great Wisdom Revealed in the Scriptures.

The crowning proof of the truth of the Holy Scriptures is their unapproachable wisdom throughout. Those who have studied them the most, even having studied them to find flaws, are just those who value them the most highly, esteeming all other books as mere trash in comparison, for none other will bear searching investigation; no one part contradicting another, but all throughout giving proofs innumerable that every part was revealed by God Himself.

Common sense, therefore, must, of *necessity*, come to the conclusion that *the Holy Scriptures give* a truthful and reasonable account of the existence of God, and His reasons for creating man.

CHAPTER XI.

The Common Sense of the Holy Scriptures.

How incomparable appear the truths as revealed in the Holy Scriptures—truths that are stamped with the highest wisdom—by the side of the silly inventions and fables of man, and which insult the common sense of mankind! Compare them with the Papal lies—which teach the worship of reputed saints, the worship of a woman, the use of images and pictures in worship, ignoring altogether the commandment of God, "Thou shalt not make to thyself any graven image, to bow down before it, or to reverence it, for I am the Lord thy God." Images and pictures of idolaters foolishly represent the all-powerful, ever-present, unseen, living God, the Creator of the starry heavens and earth, as a man having a head and body, legs, fingers, and toes, like a gorilla, both images and pictures made by man, no two alike, and stupidly worshipped as representing God.

Impostor priests have set up in various parts of this round earth images and pictures of a man upon a cross, and of a woman with a child in her arms, in thousands distributed about the earth. They teach the young and foolish to look fondly upon them as holy and *necessary* things, and sometimes teach them to believe that the mighty God is bodily in the plaster, wood, and stone composing the images, even leading the more crazy to believe that he can see the lips of the image or picture move, and wink its eyes. Some of the more cunning and impious priests teaching their crazy followers that to touch their images is to touch the holy Person of God, or of the Virgin Mary, whom they impiously style the queen of heaven, and thereby be healed of disease. They have even with great pomp and ceremony at the present day, like the competition among professionals and traders, *crowned* an exceptional image and pay it adoration, as though it were alive—the idiotic people ready and

willing in their blindness to believe the senseless trash the cunning impious priests say, but ignoring the Scriptures.

Thou canst, oh man! quickly distinguish the carved, dumb, inanimate images, the work of men's hands, from the living creatures, the handiwork of God. Exercise also thy common sense in spiritual matters, and learn to distinguish the great wisdom of the Scriptures from the superstition and fables of spurious churches.

CHAPTER XII.

Disbelievers in God as it were Human Wolves.

Of all men there are none so senseless as atheists: of all men they are most like the spiritually senseless brutes in their thoughts and actions; they even surpass in folly the foolish idolaters. It is belief in the existence of God that civilizes man by restraining his animal propensities; without that restraint disbelievers in God are those persecutors of mankind, liars, thieves, fornicators, adulterers, those filthy animals harlots, and murderers; and among uncivilized men are cannibals, who, like wolves, slay and eat the flesh of their own kind.

CHAPTER XIII.

You thus, my friend, perceive that there is a great unseen Being in existence whom men call God; that He has communicated with man, and that the Holy Scriptures are the revelation of God to man. God has given us innumerable proofs of His existence in the mountains, the hills, the valleys, in the starry skies, in the air, in the waters, in the ground, and in living creatures,—all being the handiwork of God. The houses, the ships, and the various contrivances of man are shaped by man out of things which were previously made through the instrumentality of God,—man simply shapes them. It is necessary my friend, that every one of us should convince ourselves that God exists, although we cannot see Him, so that having this sure foundation we may fervently worship Him.

Remember, oh my brother! and you, oh my sister! that thou hast had life within thee for about 6000 years—first asleep in Adam, and afterwards asleep in thy fathers. Like as mummy wheat that has been wrapped in mummy cloths for 3000 years, waited 3000 years to be planted in the ground, then sprouted into a plant, so did the living sleeping germs that were in Adam wait for about 6000 years for thy birth into the world as *separate* beings.

God graciously created thee and placed thee in Adam for a high and mighty purpose, having great love for thee. He strongly yearns towards thee, desiring that thou mightest live in the illimitable heavens which surround the starry skies, with His holy angels, and be as His holy angels for ever. Thy *birth* into the world is but a new phase in thy existence; the Holy God then commenced to test *thy* souls in like manner as He tested the soul of Adam. The individual souls of all that have died have been tried, whether in the sight of God they were priceless, or worthless as dross; and now it is *thy* turn—if thou art found when thou diest, to be a true, worshipping, pardoned soul—thou wilt be priceless in the sight of God; but if not, then thy soul will be as worthless dross. Upon thyself, and thyself alone, oh my brother! and you, oh my sister! hangs the judgment. Believe in God and worship Him, and then through the mediatory death of His holy Son our Redeemer, thou wilt be priceless. God and His glorious Son plead to thee their yearning love for thee, and place before thy mental eyes the great happiness they have for ever for thee in the joyous holy heavens; reciprocate their love, and upon thy knees quickly ask, while thou art yet alive, for forgiveness of thy sins, and thy sins will be forgiven thee; continue steadfast in the right way, and when thou diest thou wilt be numbered among the priceless ones.

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PART II.

THE HOLY SCRIPTURES,

AND THEIR

DESCRIPTION OF THE MIGHTY PLAN OF GOD.

CHAPTER I.

Spurious Traditions.

Ye have read, oh ye nations, that the Creator of all things is really and truly a living Being, whom men call God, that He has revealed himself to man, and that the Holy Scriptures are the only true revelations of His holy precepts, revealed through His instrumentality, that they might be sure guides to mankind, whereby they might be truly taught what constituted goodness in the sight of God and what constituted evil.

Now, oh ye nations of every land, look well into your other books which you call sacred, and compare them with the Holy Scriptures of God, and ye will find them utterly at variance and full of superstitious nonsense, deceiving you, instilling into you spurious notions of the one holy God, and of His holy precepts. Be wise now, and let every willing nation form a council, one council representing all the nations of the world, out of its most learned laymen—the Jew, the professed Christian, and those of every other people—and let them investigate thoroughly and dispassionately their supposed sacred books, and compare them with the Holy Scriptures, and let them judge whether their supposed sacred books are true and inspired, or whether they be untrue or uninspired, and your mental eyes will be opened, and you will become truly wise, discerning that your supposed sacred books were written after the promulgation of many portions of the Holy Scriptures, and that the portions which are really good and sensible were borrowed from the Holy Scriptures, and the rest simply the *absurd notions of* foolish men; be assured that the sect who refuses to have its doctrines tested by the one great test of the Holy Scriptures—by the common-sense spirit of the Holy Scriptures alone—has fears that its peculiar doctrines are untrue; for like as a liar is fearful of having his lies inquired into, so is that sect; nevertheless, whether a sect refuses or assents, test its doctrines—test the doctrines of every sect, and sternly let your council give judgment, giving clear reasons for its judgment, as in the sight of God.

Consider the idolatrous nations of old; they ignorantly thought they worshipped God, each having different ceremonials; each its own set of idols, its own set of spurious priests; reverencing them as you reverence your spurious priests; its own set of absurd traditions; each led by its priests and deceived by them; each so firmly believing—as firmly as yourselves—that the most devout willingly encountered death in behalf of their religion, some willingly putting themselves to great torment and to many privations. Nevertheless, God abhorred them, for their worship was sham and spurious; for they ignorantly preferred to follow the imagination of their foolish priests than seek the real precepts of God in the Holy Scriptures. They worshipped a lie, even becoming fond of the lie; therefore God abhorred them. Examine their mythology and, behold, their supposed worship was not true worship but rank folly, and their traditions mere fables, concocted not by the people, but by the spurious priests for the purpose of holding them in spiritual bondage. Ah, you comprehend the folly of *their* worship, the absurdity of *their* ceremonials, and the nonsense of *their* mythology. Thou

canst see they were foolish, very thoughtless, and very void of common sense, because *their* spurious priests had imbibed from youth the nonsense of their elders and thereby became very foolish, very thoughtless, and void of common sense, and therefore taught their people to be like themselves. Such as those nations were, oh ye people of every land, *so are you.* There is not a righteous nation in the whole world, no, not one; nay, more, in no nation are there many righteous; there are but few who truly comprehend the one God of the Holy Scriptures; there are but few who possess spiritual common sense; there are but few whom spurious ministers have not deceived. Therefore, mankind are split into many sects; like as sometimes a pitiable idiot believes himself to be a king, so do some of the pitiable clericals believe themselves to be more than ordinary men, as special messengers from God; deceiving themselves and their pitiable people; the idiot, the minister, and the people alike pitiably deceived, deceiving one another.

The spurious Churches of the worshippers of the sun, the worshippers of the cow, of the monkey, of the serpent, and the many worshippers of imaginary gods, and the Papacy, have stood for so many generations, not because their doctrines were true, but because God has not interfered with them, in like manner that He interferes not with the murderer. God has deemed it a necessity that mankind should possess free-will. He has limited himself in giving them only His advice. He turns no man to the right hand nor to the left, neither to do a good thing nor to do evil; in no other way than through the Holy Scriptures does God influence the ways of men. The good things which men do are done directly or indirectly through the advice given in His holy word, but the evil things which men do are done through their wilful ignorance of the teachings of God, and through their forgetfulness of Him. God has given to every man the tremendous power to obey or disobey Him, a power which none other of His creatures have. On the other hand, God reserves to Himself the right of carrying into heaven the obedient and shutting out from heaven for ever the disobedient.

Ponder over these awful words, oh ye nations, and look keenly into your supposed sacred books, and ye will find them full of rottenness and full of sham. Behold the time is at hand, even knocking at the door, when the axe of scriptural truth will be laid at the root of the many spiritual errors, and they will be cut down. And the thoughtful in every nation will become wise, having their spiritual eyes opened, and they will band themselves together, the Jew and the Gentile, resolutely succouring each other as men of one mind. And they will teach the people around them scriptural truths, and the people will comprehend them, and all the nations will be of one mind, every nation as it were an independent branch, their root and their stem being Christ, their common bond, whose dwelling-place is with God His Father, in heaven.

See to it, ye nations, that *every* child be taught aright, and shield your people with a stern hand from deceitful teachers; remembering that erroneous teachings in early life usually blind the judgment during life, so that the youthful idolater usually dies an idolater; the youthful sectarian usually dies a sectarian; and the youthful papist usually dies a papist. As the child is taught, that he usually retains till death; therefore, ye nations, see to it that every child is taught aright. Be not credulous, but prove all things.

CHAPTER II.

Be not credulous concerning spiritual things, neither be-short sighted, but prove all things by the light of common sense. In worldly matters your judgment is keen; be as sensible in things that are spiritual. Remember always that too ready belief is the nurse of general superstition, of spiritual nonsense, and of individual superstition, and that on the other hand a mulish determination to disbelieve, or a supercilious captiousness, is the nurse of all that is vile in man.

First convince yourselves that God really exists—the things your eyes

behold will give you innumerable proofs —then, ye nations, convince yourselves that the Holy Scriptures were inspired by God—they give you many proofs—there is no book comparable to it in wisdom, no other book that so widely separates good from evil, yet no other book so ancient, no other book that is free from untruth and imaginative theories, no other book that bears the impress of God, in its description of the creation, of the starry skies and the round earth, in the purpose for which man was created, in the description of the Deluge, in the formation of the Israelitish nation, in the prophecies, in the real miracles, and in spiritual morality; so that having faith, oh ye nations, in the existence of the living God, and in the inspiration of the Holy Scriptures, you cause His holy word to be the *one* test of all spiritual things, yourselves judging whether they accord or disaccord with the holy word of God; yourselves sternly destroying the spiritual books that are proved to be the works of imaginative men. Put not any faith in the writings of uninspired men, in men who have lived upon earth since the days of the last of the twelve apostles of the Messiah, nor be credulous in things that are incomprehensible; for a doctrine that is inexplicable, that is incomprehensible to common sense, bears upon it the stamp of untruth; inasmuch as every *real* doctrine is explained many times in the holy word. Therefore understand, ye nations, let these words sink deeply into your souls; a doctrine that is not plainly comprehensible, that is not plainly explicable, satisfactorily to the common sense of the intelligent among mankind, or that is explained in a way contrary to the spirit of wisdom, and of the common sense which pervades the Holy Scriptures, is utterly unworthy of belief, bearing on the face of it the stamp of untruth.

And remember, ye nations, the things of nature are infinitely more wonderful than the imaginative thoughts of men; therefore eschew and sternly prohibit the production of books containing fairy tales and other far-fetched foolish tales *of the imagination,* for they lead the mind to rest upon superstitious nonsense. Spiritual truth bears upon its front plainly, without mystery, the stamp of truth; the more it is intelligently investigated the more numerous are its evidences. Contrariwise, spiritual untruth bears upon its front the stamp of mystery, of inexplication and nonsense, the more it is intelligently investigated; therefore, ye nations, close resolutely the mouth of spiritual liars, those evil spirits which wrap around them the garb of holiness that they might the more easily deceive the souls of men. Try your teachers of spiritual things frequently, whether they be true teachers or teachers of spiritual lies to the people. If one should openly declare that himself or his coadjutors possess spiritual power more than ordinary men, or that bread or wine are converted into other substances by them, demand of him his proofs; if he withholds those proofs, or if his bread and wine have the ordinary appearance of bread and wine, set him sternly down as a liar, and suffer him to be no longer a teacher of the people. If any one should impiously say that himself or his coadjutors are empowered to forgive sins, ask him to show by some miracle that he has warranty for his statement; be not deceived, nor foolishly lenient, nor superstitious, for it is a sign of a spurious priest that he is a mere pretender; pretending to do things which he is really unable to do; if he cannot show a sign satisfactorily to the common sense above other ordinary men, consider him a wilful deceiver; therefore, unworthy to be a teacher of the people. Or if one is a user of images or of pictures in his worship of God, demand of him why he contravenes the commandment of God; if he cannot produce a greater authority for so doing than the words of uninspired men, unmentioned in the Scriptures, set him also sternly down as a deceiver of himself and a snare to the superstitiously inclined, and suffer him no longer to be a teacher of the people, nor permit those unworthy men to officiate in the sanctuaries, for they are abhorrent to God because they are liars. Neither permit them to hold any office of trust or authority; let them be considered as

men evil-minded, like to the violent, the fraudulent, and the abominable. As you would repress them, so repress those who lie concerning things that are spiritual; be neither weak nor irresolute, nor in the least superstitious, but repress them firmly; chronicle neither their sayings nor their doings; let common sense, the intelligence common to all men whose thoughts are not warped by nonsense, guide you in your judgment; let truth alone guide you.

Be sternly matter-of-fact, give credence to what is true, but abhor that which is untrue; then will the nations no longer be discordant one with the other, no longer split into many sects, for, being followers of truth, they will become loving brethren of one family, and chase from their midst as they arise the fables that cause disunion and unhappiness throughout the earth.

CHAPTER III.

Sacred Things.

Be not, oh ye nations, superstitious about things which foolish men deem sacred, but discriminate between things which are truly sacred and those which are not sacred.

All things which are good are sacred, but things that are evil are not sacred; truth is sacred, but untruth is not sacred; the Holy Scriptures are sacred because they were inspired by God, but written words and sayings not inspired by God are not sacred. The true worshippers of God are sacred in His sight, because they are His adopted children; but those who are not true worshippers are not sacred, for they are not His children; the ordinances of God are sacred, because they emanate from Him for the guidance of men, but the ordinances of men are not sacred, because they are not prompted by God; the sanctuaries wherein men worship in accordance with the Holy Scriptures, and all within them, are sacred, because they are set aside by men for the true worship of God; things which are merely old are not sacred, for disobedience to God is not sacred; all things which are in accordance with *the Holy Scriptures* are sacred, because they are in accordance, but nought which is not in accordance is sacred. And there are degrees of sacredness; for those who truly minister in the services of God, and those who truly teach the people their duty to God, are more sacred than those who do not those things. The life of mankind is ordained by God to be held sacred by man, whether a man be good or evil, but the life of a good man is to be accounted more sacred than the life of an evil man; in the sight of God the life of a good man is sacred, but the life of an evil man is not sacred.

The life of a good ruler, and those having authority that are good, are like the true minister and the true teacher, sacred in the sight of God, because by their good example they incline the people to do well; but an evil ruler and evil men who are in authority are not sacred but abhorrent in the sight of God, more so than other men, and men should resolutely refuse to have evil men in any post of authority over them, or to obey them, for evil men in authority, by their evil example, are the cause, indirectly, of much misery in the world, and the cause of the loss of many souls; therefore they are as a curse upon the people and utterly abhorrent to God. The sacredness of a man in the sight of God is in proportion to the good he does to his own soul, and to the souls of the children of men. No one thing that is inanimate is more sacred than any other like thing, for all are equal, able neither to do an evil thing nor do a good thing; but the inanimate things which form the true sanctuaries of God, wherein the people truly worship, and all the necessary things within them, are sacred, in that they are dedicated to the religious services of God by those who take the Holy Scriptures as their only guide; therefore, wilfully to injure them or to steal them is an offence in the sight of God that is very heinous, being an injury to Himself, also to His own adopted children.

The true Church is sacred in the sight of God because the worshippers are His adopted children, but the spurious Churches are not sacred because, being founded in error, the worshippers are

not His children. A nation wherein all the people are pure worshippers of God would be a sacred nation, for all would then be the adopted children of God, therefore holy in His sight; hereafter in God's appointed time it will be so. The holiness of a nation depends upon a right knowledge of spiritual things, and its degree of zeal in carrying out the principles of that knowledge in earthly things as well as in spiritual things. In like manner as the nations of the whole world have become unholy through their wilful carelessness of what is right and what wrong, thereby causing an unwillingness in the people to restrain their own brutish passions, so they will become holy through right knowledge, and by each person resolutely repressing all tendencies to do evil; repressing his own brutish tendencies and the brutish tendencies of others.

The cross is not sacred in the sight of God, because, like the scourge, it was a vile instrument in the hands of the murderers of the Messiah; it is rather an emblem of the vileness of man—a thing not glorious to man, but to cause man to weep and abhor it in very shame.

CHAPTER IV.

The Duty of the Nations.

Take heed that the young be taught aright in accordance with the spirit of the Holy Scriptures; let your laws be plain, few, and simply carried out; give the well-disposed perfect liberty, but sternly repress the evil-disposed; sternly repressing the domination of foreign priests, directly or indirectly over you, ignore them utterly within your own boundaries; repress sternly the liar, the dishonest, the thief, the violent, the drunkard, the stirrer-up of strife, the fornicator, and the grasping rich, that the well-disposed may live in peace, and that the laborious may not be as slaves to the rich; remembering that the well-disposed are willing to obey good laws, but the evil are by their evil habits disposed to break the laws of God and man. And ye rulers, take especial heed that yourselves obey the laws, for as ye obey so will the people; remembering that many laws are a sign that the nation is wrongly governed—governed more in accordance with the foolish maxims of men, rather than by the wise precepts of God; let evil in all things be chained and sternly repressed, not with cruelty nor by the shedding of blood, but with firmness of purpose.

Suffer no person to be a teacher of the people who is defective in a knowledge of the spirit of the Holy Scriptures; nor suffer any teacher to lie by pretending to the people that his appointment is from God or from His glorious Son, for such pretenders lie to elevate themselves in the estimation of the people. God neither appoints the teachers of the people, nor murderers to murder the people. Take heed that all appointed by the State to carry out the laws and duties intrusted by the nation do their duty, not carelessly but thoroughly, as in the sight of God, being strictly subordinate each to those in higher authority, that the government of a nation may be strong and moved as one man, having one mind, not striving one against the other, but all in one direction, towards the mighty God their Creator, and His glorious Son our Redeemer and King.

Let all the nations who love righteousness, and peace, and justice between man and man, band themselves firmly together, recognizing each other as brethren under the leadership of one King, their Redeemer Christ, and resolutely repress the evil passions within their nations; let all those nations be united and move together towards their King in heaven as one man, so that if one suffers all suffer, if one resists the aggression of evil nations all resist—resisting not for the sake of vanity or for ambition, or hatred or love of strife, or for selfishness, but that the people, within the boundaries of the peaceably disposed nations, may rest in peace and quietness—resisting only to drive out the aggressive foreigner within the boundaries of any of the united nations—resisting with all their might; and with none other let them form alliances.

CHAPTER V.

Holy Ghost.

In heaven there are many holy spirits —God, His glorious Son, and innumerably happy angels—these are all spirits, in that they have neither flesh nor blood; yet they are alive, and they are all holy. Scripture calls only *one* of those holy spirits by the name of Holy Ghost, that *one* Holy Spirit being God —He being the holiest and chief of all, the mainspring of all. Holy Ghost is one of the names of the *one* God; in like manner as God is sometimes called Holy Father.

The Holy Person of God is in the heaven of heavens, the dwelling-place of God; but the living cloud is everywhere throughout space; the Holy Person and the living cloud constituting one Holy God. That living cloud Scripture sometimes designates as the Holy Spirit of God, and sometimes the Holy Ghost, both being names of the *one* only God. The Holy Spirit of God, the living cloud which is everywhere throughout all space, shrinks to great tenuity from the person of a wicked man, abhorring him; but when that man, becoming convinced of the nonsense of his past thoughts and actions, repents his folly and becomes a sincere follower of Christ, then the holy living cloud no longer shrinks from him, but enters lovingly into him, continuing there, thereby sanctifying him, that is, stamping him with God's stamp of holiness in the sight of God—stamping him as veritably a saved soul and an accepted child of God—God being then in him and he in God.

Sometimes Scripture designates as the Holy Ghost the utterances of God, because they are part of the mind of God. The prophets were moved by the Holy Ghost, and were full of the Holy Ghost, because having much knowledge of those utterances of God—the Holy Scriptures—what they said and did were actuated by those Scriptures, and sometimes they were prompted by the Holy Spirit, the living cloud, to reveal new tidings.

Sometimes the Holy Spirit of God is called the Spirit of Truth, because God, having a perfect knowledge of all things and hating lies, is pre-eminently the primal source of all truth—is truth itself; and so are His utterances, the Holy Scriptures: they are the spirit of truth, truth as it were embodied in the relations of man to God, capable of being read by the eyes of man, but not by the eyes of any other living creature on the face of the earth. In like manner as the sun is the source of all the light our eyes can see, so the Holy Scriptures are the source (primarily derived from God) of our knowledge of God; they are the fountain of all the right knowledge mankind possess; they are holy emanations from the holy mind of God. By means of the Scriptures God guides the truly wise of mankind to heaven, and they are as necessary to man in obtaining an everlasting home in heaven as the Messiah himself; therefore it was that the holy Messiah commanded His ministers to preach the glad tidings to the nations, and baptise them in the name of the Father, of the Son, and of the Holy Ghost—the Scriptures —because all three are absolutely necessary to the salvation of the souls of men, and God has ordained all three to be an equal necessity to man.

1. God as the Creator.
2. Christ as the Ransom.
3. The Holy Scriptures—the mind of God—ever present in the world, teaching us the way to heaven.

These three:—

1. The Holy God,
2. The Holy Messiah,
3. The Holy Scriptures,

are the three great and mighty witnesses bearing record, all agreeing in the great fact that Christ is veritably the Messiah of God; the Scriptures foretelling long beforehand when and how the Messiah should come, and witnessing that He really came as foretold.

These things have been hidden from you, oh ye nations of the whole earth, because the follies of your predecessors have made you as foolish as themselves in all things that are spiritual, so that ye have only a misty notion of God; part of the nations have altogether forgotten the Scriptures, and some have taken to themselves the foolish doctrine

of a *trinity* of *persons*, as constituting *one* God, in like manner as some nations have foolishly taken to themselves the worship of images and pictures; a doctrine utterly at variance with the whole of the Scripture, a doctrine utterly unknown to all the holy men mentioned in the Scriptures, a doctrine unmentioned in the Scriptures, a doctrine inexplicable satisfactorily to the common sense of Holy Scripture, because it is a lie, as untrue as some of the other doctrines of the many spurious churches.

Now understand, oh ye foolish nations, the Messiah Christ is the only *born* son of the mighty God, the Creator of all things, for whom the mighty God made the starry skies, this round earth, and all that are therein; the only angel of God that has been born into the world, born that as man He might by the *perfect* holiness of His life, while living upon the earth, be a pure and an acceptable atonement for the great sin of Adam, which was the introduction of disobedience towards God into the world. In striving to prove Christ to be the one God, men perforce mystify themselves and say nonsense; like those who strive to make what is really untrue appear to be true.

Nonsense has swayed the nations of the world, and they have almost forgotten the God of Truth, the Creator of all things; for, being mystified, they have no pleasure in reading the Holy Scriptures; they have been as a book that is sealed, as a language almost unknown. Spurious churches teach their members that belief in the lying doctrine is *absolutely necessary* in order to enter heaven, thus heaping in their folly an untrue dogma upon a lying doctrine, that mankind might be frightened into belief of the lying doctrine; thus do men build their sects, trusting much to the utterances of their foolish teachers, while trusting only a little to the Word of [illegible]od.

Of a certainty, oh ye nations, the [illegible]me is at h[illegible] the Holy Spirit of [illegible]od will [illegible] to burst the chains [illegible] have coiled round [illegible] become wise in [illegible] a great change [illegible] thoughts of the nations; and the utterances of God—the Holy Scriptures—you will cherish, and they will actuate your ways, yourselves restraining yourselves resolutely from evil.

CHAPTER VI.

The one Foundation-Theme of the Holy Scriptures.

The one theme upon which the Holy Scriptures are built are these—

1. The unity of the Godhead. God is one holy being, and Christ is another holy being, the one as separate and distinct in person from the other, as a human father is distinct from his son.

2. God being the only source of all good things, the Creator and Governor of all things, is therefore that almighty wondrous holy being men call God, and whom the Messiah Christ, like unto the children of Adam, calls *His* God. God calling Christ His son and His servant.

3. The unity of the Godhead, Christ not being God, but inferior only to God; God placing Him next in authority to Himself; but not until after the resurrection of Christ, for until then God had not promoted Him to be next in authority in heaven to Himself, for until then Christ had not by His mediatory death delivered the souls of worshipping men.

4. God has laid down certain laws for the governance of all things, especially one for His own guidance, which law prohibits Him from carrying into Heaven any living thing that has not upon it the stamp of *perfect* goodness.

5. God made man expressly with the intention of peopling a part of the holy heavens with those of mankind who, by their own free-will, attain the stamp of *perfect* goodness, while living upon the earth.

6. The one theme proclaims the great fact that mankind acquires that stamp of *perfect* goodness by following the advice of God as revealed in the Holy Scriptures, acquiring it by restraining the brutish inclinations of their bodies, in comprehending the advice of God—worshipping Him, in sincerely and zealously accepting as their leader and deliverer His glorious Son the Christ, and by spiritually loving one another.

7. The promise of God that an angel, their future King in heaven, should come out of heaven and live upon earth as man, who by His perfect holiness should become their Messiah, that is, the deliverer of the souls of those who worshipped God.

These good things are the *one* foundation-theme of the Holy Scriptures, of every prophet, and of every holy man mentioned in the Scriptures. They severally in their generations reiterated and impressed upon the thoughtful among their hearers these good things; the later writers of the Holy Scriptures, the Apostles of Christ, teaching that Christ was veritably God's promised angel, the Messiah: proving it by the prophecies, by His miracles, by His own words, by witnessing His resurrection to life after the death of His body upon the cross, and by the testimony of their own eyes, they having beheld His ascension through the air upwards towards heaven.

CHAPTER VII.

THE Holy Scriptures are the only inspired writings in the world; they were written by those holy men, the mouthpieces of God; to them He revealed His advice for the guidance of mankind; and to them He revealed His mighty plan, revealing the great happiness He has in store for those of mankind who have the common sense to follow His advice. Those holy men were God's appointed messengers from Himself to all mankind; in their own words and in their own language they proclaimed the messages of God. The ideas were revealed by God to His messengers, but God left to them the explanation. They were inspired revelations written and uttered by the holy messengers in ordinary uninspired words; like many teachers of one theme, each gave his own explanation of the *one* theme.

The Holy Scriptures are a revelation of the mighty plan of God, from its commencement to the death of the last of the apostolic eye-witnesses of the victory of the Messiah, the Deliverer, over the temptations of the world and the temptations of His body while living as a man upon the earth; when those eye-witnesses died the Holy Scriptures were completed, and nothing has been added thereto that is true.

The Holy Scriptures are also a record of the actions and sayings of holy people from the commencement of creation down to the time of the last of the twelve Apostles of the Messiah, an interval of about 4000 years. Those holy writers were the wisest of all mankind, for they had a more perfect knowledge of God than other men.

It was not the purpose of God to give man a knowledge of things appertaining to the necessities of his body—for that experience would give to man—nor to teach man the intricate laws by which God governs the universe: but the purpose of God was to teach man how to gain immortal life in heaven—but for the revelations of God man could not possibly know aught about Him. The intelligence the soul gives to man would simply have made men the most cunning and vilest of all created things, like to the godless, causing some to dwindle into savage men, like as many brutes have dwindled into cruel creatures; therefore, oh nations, the Holy Scriptures are inestimable to mankind, and great has been your blindness concerning them.

Every nation of old believed in the existence of one or more gods, through oral traditions that were handed down from Noah, from father to son, from one ignorant foolish man to another, becoming hazier through each descent, ending in a jumble of nonsense throughout every nation, the Jewish nation only excepted, that nation only having a right knowledge of God, derived through the Jewish mouthpieces of God. The Holy Scriptures are the great antidote of God to the brutal tendencies of the flesh and blood of man, they are the ladder by which men reach heaven.

God has deemed it a necessity that man should not be coerced into worshipping Him. He has deemed it a necessity that man should, by his own free-will, gain entrance into heaven by the meritorious acts of comprehending God and worshipping Him, supplicating for past misdeeds, through the mediatory

death of the holy Messiah, the Deliverer; by these meritorious acts only is man of more value in the sight of God than are the brutes.

In like manner as the starry skies, the wondrous living creatures, the wondrous living vegetation, and the wondrous inanimate things of the earth, appeal to the eyes of man as evidences of the existence of God, so the Holy Scriptures appeal to the soul of man, urging him to worship the unseen God, the Creator of all things, and His Holy Son, the Messiah. The Holy Scriptures teach him concerning things which the eyes cannot see, giving many examples of what constitutes evil and what constitutes goodness in the sight of God, giving many examples of many kinds of good men and many kinds of evil men.

The prophets were spiritual lights of the world, because God caused them to be the revealers of spiritual things, but God Himself was the source of their light. Christ, in Scripture, is significantly called *the* light of the world, because God caused Him to reveal to the children of Adam the great and marvellous fact that He was veritably the Messiah, the deliverer of worshipping men, the ransom appointed by God, before the creation of the starry skies, for the ransoming of the soul of Adam, and that He it was whom God was about to suffer wicked men to slay. It was Christ who largely shed more than any child of Adam the light of true wisdom; therefore He is called in Scripture the light of the world, and His followers are called after His name. In His light, His revelations, they shape their thoughts and deeds: He is their standard, their rallying point, their bond of union, their heavenly friend and guide in obtaining the favour of God; in like manner as the lesser revelations of Moses shaped the thoughts and deeds of the children of Abraham after their captivity, so the utterances of the holy Messiah shape the thoughts and deeds of His true followers.

CHAPTER VIII.

God deemed it indispensable before he *commenced the work* of creation, that mankind should have perfect free-will—free to follow His holy advice or not to follow it—reserving to Himself the right of rewarding the obedient, by carrying them into heaven, and of punishing the disobedient, by considering them as mere brutes unworthy to enter heaven; therefore He has left to the family of men the safe keeping of His written Word.

The Holy Scriptures having been left wholly in the keeping of the family of man, are liable to be erroneously translated, erroneously interpreted, and erroneously printed; nay, more, even wilfully perverted by impious men, traitors to their fellow-men. To understand the Scriptures aright, they must be read from the beginning to the end, like the reading of other books—reading in the light of common sense, thoughtfully discriminating between the words that apply to the things of earth and the things of heaven; those which apply to the body and those which apply to the soul; remembering that every desire, every intention, and every real doctrine of God is repeated many times, first by one of the holy writers, then by others, sometimes even several times by each. It is therefore unwise and impious to strive to establish a doctrine upon a few ambiguous words, written probably by only one of the holy writers; for such folly has mystified the mighty plan of God, causing it to be incomprehensible to the minds of men, causing them to forget God altogether, through being bewildered, or to lead them to believe in that which is untrue, thereby occasioning disputations, heart-burnings, and disunion; so that the ambiguous words have been scatterers of the foolish ones who unwisely cling to the ambiguous rather than to that which is plain, through the folly of their teachers.

Remembering that Satan, sin, evil spirits, are not alive, but signify *active* disobedience—God is the only invisible being in this round earth; there is none other; therefore be not deceived by fables, neither be superstitious. A man writes a book, writing words dictated by his unseen soul. You, my friend, read it; thy unseen soul communes with the past thoughts of his unseen

soul, perchance being moved to tears or to laugh or to drink in his evil or his good sayings, as though verily he was talking with thee; so, when thou readest the Holy Scriptures, or do aught in following the holy advice of God, the spirit of the unseen living God, thy loving Father, the great author of the Holy Scriptures, the prompter of His servants the holy writers, communes with thy soul as though verily He was talking with thee; and verily He watches thy emotions, for the words He uttered to the holy men of old He utters to thee, and the glorious promises He made to them He makes to thee.

And understand, ye nations, that the true Church of God is easily distinguishable from the many spurious Churches, for the Holy Scriptures accepted by the true Church are in strict accordance with common sense, their wisdom fully satisfies the most intelligent of men; therefore they are the bond of union, because, being true, they are free from nonsense; whereas the scriptural interpretation accepted by some spurious Churches — being mystical, therefore subject to several diverse interpretations—causes division and bitterness; and the adulterated Scriptures of other spurious Churches being revolting to the common sense of mankind, by reason of their nonsense stamping them as untrue, are brands of discord, breeding wars and perpetuating evil and misery among mankind.

Therefore, ye nations, be wise, suffer not imprudent teachers to bewilder the people with that which is ambiguous or adulterated, but acquaint yourselves with the *one* foundation-theme — the spiritual rock upon which the Holy Scriptures are built, that you may rightly understand the true spirit of the whole.

CHAPTER IX.

Your common sense, oh ye nations, would naturally induce you to suppose that as the Holy Scriptures contain proofs innumerable of the highest wisdom, and proofs of having been inspired by God, they would have found their way to the hearts and understanding of all men; but look around you upon the whole of mankind, and mark how slow of understanding are they all in all spiritual things, their ignorance splitting them into many sects—the man as dull as the little child—like as the Israelites of old were blind to the goodness of the Messiah, so are the dull conceited nations blind to the holiness and wisdom of the Holy Scriptures, exhibiting their dulness by almost ignoring their existence.

Listen, and I will tell thee how the minds of men have become perverted and filled with superstitious nonsense; some with adulterated Scriptures, some robbed altogether of their birthright, the Holy Word of God, by evil men.

The love of notoriety has led evil men in all ages to teach ignorant men sophistical doctrines, which those ignorant men blindly followed; even the Holy Scriptures were perverted, and false notions of the Messiah were disseminated, so that the Israelites of old knew not the holy Messiah when they saw Him and heard His words, neither would they believe Him when He said He was truly the Messiah. In like manner, the love of notoriety led unworthy Gentile converts, even during the lifetime of the Apostles, to pervert the Gospel by strange teachings and by idolatrous practices, thereby leading astray others of the Gentile converts who had before given up their idolatrous practices, so that those unworthy Gentile teachers and their followers were rebuked by the Apostles; nevertheless they continued. During the first three centuries after the death of Christ, His followers were persecuted sorely, so that the most pious and freest from idolatry were slain by savage men—murderers as were the murderers of the holy Messiah; fastening their guilt upon their brethren, all the children of Adam. Printing being then unknown, and for more than a thousand years thereafter, the written Scriptures were scarce, and very few were able to read; therefore ignorance was almost universal, so that what men knew of them was almost wholly from hearsay; thus error after error was disseminated, and became so incorporated with the true doctrines of Christ

that even well-meaning pious men, through the errors instilled into them during childhood, could not distinguish the true from the false. Foolish notions among these people were plentiful, and controversy violent. While in this state of spiritual ignorance and disorder, the Emperor Charlemagne made the Bishop of Rome Pope, head of all who called themselves Christians, that the Pope might overrule all disputants in spiritual things, and compel them to become quiet. Worldly ambition seized the Popes successively, who imagined that, by working upon the superstitious fears of men, they might, in time, bend the whole world to their will. Little by little, armies of spurious priests, wearing the mask of goodness, were organized and sent into many countries, having, as it were, a commander-in-chief (the Pope), generals (cardinals), colonels (archbishops), majors (bishops), captains, lieutenants, ensigns, over the rank and file of priests; these conquered and subdued the ignorant people of those countries by their greater educated subtlety, and by craftily siding with nation warring against nation—wholly against the precepts of Christ the Messiah. This compact army of priests, satisfied with the position and reverence accorded them, united themselves strongly in the bonds of discipline and subordination towards their chief, the Pope, and became in the sight of men very strong. This army of spurious priests worked as one man, and by subtlety compelled the exhausted emperors and kings to humble themselves to the Pope, as their master, forbidding all to read the Scriptures, destroying all beneath their sway who did so, branding themselves a murdering sect—murderers of the children of God—impiously usurping the judgeship of the Messiah, while really possessing the foolishness and cruelty of cruel wolves. The Popes thus became paramount over a considerable portion of the earth, and in their pride claimed as theirs the sole right to appoint kings as their servants, compelling some of the most abject emperors and kings to hold the stirrup of the Pope's mule, while he mounted and dismounted, as a sign to all men that the Pope was the greatest among men, nay, something more than man.

The false doctrines of the early Christians the Popes perpetuated, and invented other false doctrines; the Papacy mystified the people and themselves with a mixture of Christianity and idolatry, thereby craftily founding in the sight of men the most powerful empire men have seen, having absolute sway over many nations, but which the light of God's Holy Word will fast crumble into pieces, soon to be no more seen upon the earth for ever.

The Papacy, that army of victorious, crafty, spurious priests, not satisfied with the power exercised over the kings of the earth, demanded and enforced under pain of death, implicit obedience in all things and abasing reverence to every priest, and impudently and impiously instilled into the minds of their frightened followers, whose minds they had purposely filled with superstitious nonsense during childhood, that with them rested the supernatural power of giving their souls entrance into heaven, or sending them into hell, and called their chief "His Holiness" and "Holy Father" as though he were God, who is really the only Holy Father.

These spurious crafty priests were guardians—not of the Scriptures, for the reading of these they forbade—but were the guards of the Papacy and disseminators of tradition concocted to uphold the Papacy; they were guards who did not murder with their own hands, but secretly incited the civil and military powers of the several nations to murder and smite with theirs. They have been, and still are, the most subtle and impious of men, and by their numbers, the compactness of their priestly army, and their concentrated machinations against any one nation, are powerful enemies to the disunited other sects, and to the foolish nations who give them footing—impostors, seeking to perpetuate their authority through frightening the timid and superstitious, by falsely claiming supernatural power over them.

The Papacy desires to sow dissension in the midst of an opposing nation, to concentrate the craft and subtlety of the

spurious priests dispersed among the nations upon it, and get the mastery; even to stir up the nations bending beneath her sway to dip their hands in the blood of the nations, herself the murderess. Foolish nations! why dally ye with one so red? know you not that he who consorts with the vile becomes himself also vile—one who uses the name of your Lord for the sake only of her vile ambition? Look around you upon the nations who own her sway; how pitiable, how miserable are they, because they are blind, because they have been filled with superstition and have become foolish and idolatrous, and because of their utter ignorance of the Holy Word of God. Well may the spread of the Holy Scriptures be to her a great terror; for in their spread she sees her downfall, and through their spread the numerous Papal army will become as powerless as a rope of sand and quickly disappear for ever. The voice of God will silence them.

Nations will hereafter read with pity and holy anger that every city under the Papal sway has its patron saint; nay, every handicraft also; nay, every man, also, his patron saint, like the pagans of old, and so far imitating them as to set-up and worship an imaginary queen of heaven; and that to these supposed beings men bow the knee and pray, foolishly thinking they can see and hear everything throughout the world, as though they were gods, possessing power to be their guardians and to shield them from all earthly harm—as thought similarly the Romans, Greeks, and other pagans of old—the Pope their saint-maker, canonizing whom he pleases and desiring the people to adore, like Nebuchadnezzar, whomsoever he may set up, worshipping them as gods, but thinking to cheat God by calling them the lesser name—saints—the Popes impiously claiming to be infallible as God Himself.

Through these great Papal evils mankind have been cheated out of their birthright—the Holy Scriptures—by lying, ambitious, spurious priests; and so wickedness has been doubly victorious throughout the world for about 1800 years; during that time the Messiah seems almost to have died in vain; as men were after the fall of Adam to the Deluge, so have they been after the mediatory death of the Messiah until now, few understanding the Holy Scriptures aright, few worshipping God without images.

Ye foolish nations, smitten by the Papacy with superstition and with folly, why suffer ye the Papal brand of discord to rend you asunder and sow hatred among your people? You permit no other foreign king to exercise sway in the midst of your nation, to breed rebellion and sow dissension for his own crafty ends among you: neither permit the Papal king nor his spurious priests, the crafty pretenders to supernatural power. Verily the Papacy, that fomentor of discord and impiety, is a cunning device of cunning men to obtain and hold dominion over the nations—of men using the cloak of priesthood to hide their love of ease, their love of reverence, and their love of power. Foolish nations! to be thus deceived and thus to submit to the yoke like the horse or the ox; verily strife and bloodshed, dissension and mutual hate, have whipped you for your folly, and will whip you until you become less foolish; your children's children will be wiser than yourselves.

CHAPTER X.

It is easier for a foolish generation to continue foolish than to become sensible, because, oh ye nations, your governors are too selfish, too conceited, too luxurious, too dishonest, too grasping, too unchaste, too frivolous, too superstitious, and too irreligious; for as your governors are, so imitate the people, winking at each other's follies. Ye do not, oh ye nations, sufficiently abhor the spiritual deceivers of your people, nor your grasping, nor your selfish, nor your luxurious, nor your conceited, nor your dishonest, nor your unchaste, nor your frivolous, nor your superstitious, nor sufficiently have the love of God nor love for your fellow-men in your hearts; neither do you sufficiently abhor your liars, nor your violent; therefore your people are harassed and oppressed, oppressing and

harassing each other. Ye will deem it, ye thoughtless people of this generation, less troublesome to continue in your foolish ways, to continue unrestrained, than to change your thoughts, to be, as it were, a little child commencing to learn afresh; therefore ye will continue to be foolish. But suffer your little ones, oh ye nations, to be taught aright, that they may be less miserable than yourselves; in this thing be sensible, in this thing resolutely and perseveringly do your duty.

Behold, the time is at hand, even knocking at the door, when the judgment of men will become clear, and they will be able, by their common sense, to distinguish pure worship from that which is spurious, and those human lions, the men of strength and violence, will become as those human lambs, the peaceful men, and spiritual wisdom and kindness will reign in the hearts of all men; but not yet, for troublous times are upon you, oh ye nations of the whole world, because of the forgetfulness of your forefathers, and of your own forgetfulness of God. Like as a leafy tree is shaken by the blast, so will your minds be shaken violently. The spiritual nonsense that has been instilled into your souls will be shattered to pieces, like as an earthen vessel hurled against a rock: ye will not be destroyed, but ye will come out of your troubles as wise men, for ye will then understand that it is better to obey the advice of God than to put your trust in the advice of men who know not God; or of those who advise you to obey God spuriously, obeying him, like as do the Papacy, a little, but disobeying him greatly; and the ministers of the many other spurious sects will strive, from unworthy motives, to perpetuate the separation of their own sects from every other sect, and will beguile the silly sheep of their flocks; but the others will not suffer themselves to be beguiled, but will cast off those unworthy teachers contemptuously, for it is not the sheep who wilfully go wrong, but the unworthy shepherds, who, for their own selfishness and ease, will strive to keep them in the evil paths *they have* been accustomed to. Your *own wickedness, oh ye* nations, will chastise you, for the wicked will chastise the wicked—your God looking on with pity, but permitting you to be chastised—for through chastisement alone will you hearken to His words; through chastisement alone will you sweep away from among you your spurious Churches, and your many spurious sects, and bind yourselves together, as loving brethren, into one Universal Church, the Church of the Messiah, Christ your king; then will you know what it is to have the Holy Spirit of Christ among you, having Christ, not bodily upon earth, but like as the Holy Spirit of God is present in the Holy Scriptures.

Troublous times are upon you, oh ye nations of the whole world, because the men of violence and the men of ignorance will be stirred up by the spurious priests of the many spurious sects to imbrue their hands in the blood of their fellow-men, to oppress and persecute them, that the spurious priests may still hold sway, and there will be great divisions through your ignorance of the Holy Scriptures; but the spiritually wise will quickly prevail and the ignorant become spiritually wise. The spurious ministers, the sowers of superstition, of nonsense, and of hatred among men, will not be converted, but all power to do further evil will be taken from them by their fellow-men. By the free-will of man, man became disobedient towards God, and thereby filled the earth with unholiness, violence, and misery; and by the free-will of man, man will become obedient towards God. The nations will acknowledge the Messiah to be their king—not through any miracle, but from conviction of the soul—the Jewish nation first, preparatory to their repossessing the land of their forefathers. Then will the nations of the whole earth become a holy people in the sight of God, and happiness be their portion for ever, and their teachers and rulers will be spiritually wise and the people will no more fall into error, but become as wise in spiritual things as their teachers, and the Holy Messiah, the king of that portion of the heavens set aside by God for the everlasting home of the souls of pardoned men, will be their acknowledged king, and He will

reign in their hearts, and His precepts in the Holy Scriptures sway their thoughts, and He in heaven, before his God and Father, will acknowledge them to be His ransomed children.

Be ye watchful, therefore, oh ye true Christians in every land, rise up and quickly band yourselves together, for troublous times are upon you. Haste! spread this little book among the nations. God will assist men, but only through their obedience to His advice, as recorded in the Holy Scriptures, will He assist them.

CHAPTER XI.

Unity among Mankind.

The many spiritual sects have false and foolish notions of God; therefore they differ one from the other, and look upon each other as enemies, despising one another. By their disunion and hatred they are powerless in stemming the evil tendencies of the evil-disposed, and so wickedness everywhere is rampant; they cause men to become evil and continue evil-disposed, for the evil-disposed have the wit to see that their diverse notions must necessarily be erroneous, so that like as the many sects despise each other, so do the evil-disposed despise the many sects. Men are discordant one with the other in spiritual matters, and therefore in temporal things, because they err, not rightly understanding the Holy Scriptures; the many sects each see the mote in every other sect, and therefore keep apart from them. Men err because they are wrongly taught; some are altogether ignorant of the Word of God, others, through their erring teachers, misunderstand the spirit of the Holy Scriptures, dwelling much on certain parts, almost ignoring other portions, and so fall into error—one sect preferring one part, another sect preferring other parts, and so their thoughts become discordant; it is as a whole the Holy Scriptures must be taken.

The teachings of the Holy Scriptures are:—

1. There is but *one* God.
2. That God prompted holy men to write the Scriptures; therefore they are the true Word of God.
3. That Jesus Christ was veritably the long promised Messiah of God.
4. The Messiah is not God, but an angel chosen before the creation of the starry skies by God to be the Messiah.
5. That the Messiah is now the king of that portion of the heavens set aside by God as the everlasting home of the souls of pardoned men, and that all true worshippers of God through the mediatory death of Christ will enter the Messiah's kingdom in heaven after their decease, and live with Him there for ever.
6. God is a lover of all that is good, all that is holy, and desires us to be loving, tender-hearted, and just one to the other. God is a hater of evil, and desires us to hate all evil things and refrain from all things that are evil.

These six things constitute the whole spirit of the Holy Scriptures—they form the one theme of every holy writer, and of the Messiah, Christ Himself. Now, ye zealous worshippers of God, call assemblages of the people, and inquire of them if these things are not the one theme of the holy Word of God, and they will quickly give their assent, and many will unite themselves into one holy bond of brotherhood, and form one Universal Church, the old Church of Christ—a Church which has been in abeyance since the days of the Apostles of the Messiah, Christ. Then will the Church of Christ come out, like Himself, the victor over the evils of the world, and the Holy Spirit of God will lead them safely through the troublous times that now enwrap the earth.

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PART III.

WHAT THE SCRIPTURES TEACH.

CHAPTER I.

The Attributes of God.

God is everywhere, and surrounds all things, like as the waters of the sea surround the fishes in the sea; God has a knowledge of everything that takes place—the most secret as well as the most open; He is the source of all wisdom and power—these are the attributes of God. There is only one God, who is *one* holy Being. God is indestructible; therefore He lives for ever; all else may change, but the one holy God—the source of all good things—does not change; He is the same from illimitable time past to illimitable time to come.

Worship is speaking reverently to the unseen God—believing Him to be near by listening and observing—speaking as confidently to the unseen God as a man blind from his birth talks to his listening mother, whom he has never seen, and of whose shape and colour he has no knowledge.

God is a living spirit, and not flesh and blood—a spirit, in that no man has seen him. Nevertheless, we know He exists because of the mighty, wondrous things that everywhere surround us—the sun, the moon, the stars, and this round earth, and all the marvels our eyes behold—and we also know that the Holy Scriptures are the revelation of God to man; therefore, although we cannot see the living God, we know He is everywhere surrounding us, seeing us, and hearing us. God is a spirit, as invisible to the eyes of man as is the self-will; yet as truly near—nay, nearer—to every living creature than clouds are near to a blind man, but which he neither sees, nor feels, nor smells, nor hears—it is the will of God that neither *the* blind man should see the clouds, nor *any living earthly creature* see Him.

The Glory of God, His condensed self,—which is His glorious person, visible to the angels as a holy, living being—is in the immeasurable heavens which surround the starry skies where He has His dwelling-place, surrounded by innumerable happy angel spirits, and His glorious Son, our Redeemer and heavenly King, Jesus Christ. All outside His glorious person is His Holy Spirit—a part of Himself, an invisible cloud (like as the body of a bird and its wings form *one* bird) filling all space—so that God is everywhere, and there is of course not room for any other God, neither is there really any other God. The King Christ and all the other angels of God, and all the saints in heaven, and all the stars, and everything everywhere, live, and move, and are in the midst of the holy, living Spirit of God, like as the fishes of the sea move in the midst of the waters of the sea.

There is no sun nor moon in heaven, for God Himself is the light thereof—He is the living sun of heaven, seen only by angel spirits, the saints in heaven, and His glorious Messiah.

CHAPTER II.

Before Creation.

God, who has ever existed as He now exists and will exist for ever, and in whose sight a thousand years are less than a moment to man, determined to found a kingdom in heaven for the angel Christ, a holy angel then living amid innumerable other angels with God, who should be the King thereof. It was necessary the future King should have subjects, and it was absolutely necessary that His subjects should be perfectly holy in the sight of God, for in no part of heaven is there unholiness—holiness consists in obeying the laws of God—perfectly obedient to their King,

Christ, and yet have perfect freedom, not being coerced in any way (for it is only the rebelliously inclined who require to be coerced), perfectly obedient because having perfect knowledge instilled into them that perfect obedience to their holy King induced perfect happiness to all, therefore delighting in being holy. All things are possible with God, so that He might have peopled the kingdom of Christ in heaven in many ways: therefore God purposed to create a body of flesh and blood—giving it life by giving it motion—and unite it to a part of His living breath, which God called the soul, that the twain,

1. The living flesh and blood,
2. The living soul,

should form one male man, out of whom should proceed countless millions of children, each possessing a portion of the one soul.

The law of Justice as laid down in the Holy Scriptures by the Lord God, is the forfeiture of an eye for the spiteful removal of an eye—a tooth for the spiteful removal of a tooth—the forfeiture of a life for the spiteful taking away of the life of man—the forfeiture of everlasting life should the intended new being—man—disobey God, and the forfeiture of a perfectly holy life to redeem from everlasting death the intended new being—man—should he become disobedient and thereby unholy, and need in consequence a redeemer.

And God purposed that out of the male man should proceed a female man, that from them might proceed countless millions of their kind; the countless millions possessing between them the one life of the body united to the one life of the soul, which should constitute the male man, so that the countless millions might also be really and truly man, in like manner as a lump of gold may be divided into countless millions of atoms, each atom being as purely gold as the great lump. These intended new beings would necessarily have to be endowed with passions for perpetuating their kind, which passions were unknown in heaven; therefore the new beings would thus far be inferior to the angels of heaven. God, therefore, determined to build a habitation outside of heaven, which should be glorious within and gloriously set in the midst of innumerable stars. He deemed it necessary that the future subjects of the heavenly King, Jesus Christ, should, before they became His subjects in heaven, live and multiply in their new earthly home, as it were in school, for a time, and then be carried lovingly into heaven, into Christ's kingdom, there to live for ever with Him.

CHAPTER III.

The Creation.

Before the sun, the moon, the countless stars, and this round earth were created, all that vast space within reach of the telescopes of man during a clear and starry night, and immeasurably far, far beyond, was filled with gaseous matter without life, shape, or motion. Four different kinds only of inert gaseous matter were there—

1. Oxygen,
2. Hydrogen,
3. Nitrogen,
4. Latent heat.

Diffused throughout this cloudy matter was the Holy Spirit of God, which, extending everywhere beyond the glorious Person of God in heaven, was here also; all was dark, all was silent, all was dead—as it were space in fallow, awaiting to be fashioned anew—the Holy Spirit of God that was in its midst, was alone imbued with life. At length God purposed to make man, and create for him a round world as a temporary habitation, beautiful within, and beautiful outside of it, like a bride bedecked with jewels.

The Holy Spirit of God moved amid the inert gaseous matter, giving it motion; and God said, "Let there be light," and instantly all the latent heat throughout that heretofore dark, quiet, vast space rushed to one spot, and in twenty-four hours all had accumulated together and formed the sun—the sun being dark, not yet shedding any light. This occupied the first day.

On the second day, God gave the word, and instantly the sun burst forth a glorious mass of light, and the electrical flames darted throughout that second day into the midst of the cloud

of hydrogen, oxygen, and nitrogen, vivifying them, thereby causing violent chemical action, which produced a strong mutual attraction between the interspersed atoms, which had the effect of causing all the then vivified matter to condense into great solid balls in millions—occupying the second day. The space between each ball was left perfectly vacuous of everything excepting the electrical heat that is constantly being poured into them from the electric sun. These new-made balls attracted a continuous stream of electric flame from the sun, so condensed and so vast in that one day as would take tens of thousands of years now to equal—pulverising the surface of one of them, the earth.

On the third day, God prepared one of the solid balls for the habitation of man. The softened mountains were raised above the lower land, seas were formed, vegetation was created and made rapidly to grow in the electrified virgin soil.

On the fourth day, God placed one of the balls—the moon—near to the earth, that it might by night reflect upon the round earth the light of the sun, and with the sun induce tides, produce winds, and generate moisture. God also devised the motion of the moon round the earth, and the revolution of the earth round the sun, and the revolution of the earth on its own axis once every twenty-four hours. He also made the earth to oscillate, each pole turning alternately inwards towards the sun very slowly, at the rate of one complete oscillation every year — thereby producing day and night and the seasons, letting them be for signs and seasons, for days and years; and gave motion to the planets, to give variety to the starry skies, in like manner as He has given variety to vegetation and to all things.

On the fifth day, God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above in the air; and God created great whales, and every living creature that moveth, which the waters afterwards brought forth abundantly after their kind, and every winged *fowl after his* kind; and God saw it was good. And the evening and the morning (day and night) were the fifth day."

On the sixth day, God said, "Let the earth bring forth the living creature after his kind, and creeping thing and beast of the field after his kind; and it was so, and God saw it was very good. And God said, Let us make man in our image, after our likeness, and let them have dominion over the fishes of the sea, and over every living creature. So God created man in His own image, male and female created He them"—Adam being the only created living man, but having stored within him the germs of innumerable male and female men; Eve being the first-born woman.

God stored in the males of every species of living things many varieties of the same species, varying them in their shape, colour, strength and size, some varieties being more numerous than others; so that, in like manner as no two trees are exactly alike, even of the same species, so no two living creatures nor vegetation, even of the same species, should be exactly alike. Some varieties have now run their course, becoming extinct; others are just commencing to be born. Thus has God given variety to all living things, in all ages; only those which He created during the six days can possibly be born. Moreover, God has so contrived that all living things of the same species should differ in many things inwardly and outwardly, their mode of life influencing their appearance; so that, in like manner as an evil man bears upon his countenance a stamp differing from the days of his innocent childhood, so God detects the degree of evil in every living thing by its difference from its first parents, when fresh out of His hands during the six days of creation.

God gave to every living creature self-will, first to desire and then to do—some things to do intuitively, without thought, neither knowing nor seeing the internal mechanism of their body—and has furnished them with brain-nerves, that photographic impressions thereon of what they see, hear, smell, taste, and feel may enable them to remember; but to living vegetation God gave neither eyes, nor ears, nor taste, nor

smell, nor brain, nor inherent power to roam, but gave it inherent power to perpetuate its kind, to obtain food, and to grow.

Thus was made in six days the vast electrical sun, the great sustainer of earthly life, without which nothing would be solid, but gaseous, as before creation, yet but an inanimate ball, as inanimate as a lighted candle, the mainspring as it were, of the firmament. Also were made the moon, the countless stars, and this round earth, with all its wondrous contents. The intense electrical light of the sun illumines the countless stars, and moon, and earth, causing them to shine, which, but for its brilliant light, would be as dark balls in a dark place—unseen. On the seventh day God ended His work which He had made, and He rested on the seventh day, and blessed it, and afterwards ordained that all men, and all their beasts of burden, should rest from servile work on that day—on every seventh day—and be perfectly free—the poor man as free as the rich, the beast as well as the man, it being necessary, lest the thoughts of men should be engrossed by the things of earth.

There is a limit to the starry skies, but the heavens which surround them are illimitable.

CHAPTER IV.

The Creation of Adam.

The Scriptures teach that Adam was the only *one* of all mankind whom God created without being born.

In like manner as the Lord God had made every other living creature out of the dust of the earth, so He formed the flesh and blood of Adam, which, being of the earth, and visible to earthly eyes, and made *male*, was not like God. The Lord God then gave to Adam that holy thing, the soul, by breathing into his nostrils, and Adam thereby became a living man. The two lives—

1. The life of the flesh and blood,
2. The life of the soul,

constituted the man Adam. The *only* life of the body, and the only soul that God has given to Adam and his descendants—the breath of God, a part of His invisible Holy Spirit, constituting the invisible soul of Adam, the only part of Adam that was like God. Behold oh man! in the brute gorilla an image of thyself as thyself would be if thou hadst not a soul—that jewel from heaven, in which only thou art like God.

Mark well, for this is the *key of wisdom*. God has given only *one* living body and only *one* living soul to Adam, the twain constituting one person, man. From this twain the living body of all mankind, and the living soul of every man, are derived, thereby constituting them the offspring of Adam. God stored in Adam the seed of the body and the seed of the soul in temporary union, hiding some of the united seed deeply within many folds, others in but few, that some might be born within a few years, and some not till after the lapse of many ages. These seeds had the germ of mankind within them. All inherit, through their fathers right up to Adam, the shape of Adam, but only some see the light of day, and are born into the world as separate beings; some of the born become worthless in the sight of God through their folly, but others produce the fruit of holiness unto the Lord. These constitute His living, holy harvest, for they are His holy children. Man perpetuates his kind, and all other living creatures and all vegetation their kind, according as God created their seed.

God has not created anything after the sixth day. Every living creature and all vegetation have proceeded from the few which God made during the six days of creation. They existed in an undeveloped state in those ancient ones; but were not *born* into the world as separate beings—living things *proceeding* through the male line only, being *developed* through the female line only. Thus, male and female are equally necessary, excepting in the case of Adam and in the case of the Virgin Mary.

God also, on the sixth day, made the germ of *another* living body similar to the body of Adam. This living germ God reserved for some future day, wherewith to constitute the flesh and blood of Christ, and which God long afterwards placed in the womb of the

pure Virgin Mary, to be there *developed* and born as the child Jesus Christ, the living spirit of Christ being carried by God from heaven, and united thereto at the instant of birth.

Adam was created a little lower than the angels of heaven, inasmuch as his heavenly soul was tied, as it were, to his earthly body—a body like that of the then innocent brutes, that he might have numerous descendants. He was an angel of earth, pure and spotless, and all the living seed within him of the unborn countless millions of mankind were also holy, pure, and spotless.

CHAPTER V.

The Birth of Eve.

Adam was the last of all things which God created. In him God created and placed the germs of all his descendants —of all mankind—male and female. God designed that the *one* earthly lord, Adam, should, like all other creatures, have a helpmate worthy of him; and, causing Adam to fall into a deep sleep, God caused the beauteous female infant Eve to issue from a rib of Adam. The infant Eve was thus born out of the man Adam. Thus was Eve the first of all *born* creatures; and thus did Eve have no mother, in like manner as in long years afterwards the Holy Messiah had no earthly father.

Out of Adam was *born* the infant Eve, that Adam might be the *one* earthly lord and the *one* earthly father of all mankind. The man Adam and the female Eve were perfectly holy and in constant communion with God, keeping the desires of their bodies wholly subject to their souls; they were as brother and sister, perfectly happy and perfectly innocent, as are the angels of heaven, for they had God always with them during many years, communing with them and teaching them; they were not yet free to act, for what Adam said and did, and Eve also, were done by God prompting them, thereby teaching them what was good; they were therefore wiser than all their descendants in all things which conduced to their *happiness*; and all other living creatures *were perfectly happy*, the lion and the lamb resting together in perfect peace, eating herbage; there was no fear in all the world, for the presence of the Holy Person of God shed upon them and upon all living creatures a feeling of perfect purity, of perfect peace, and perfect contentment. The Holy Person of God could then come into the world, because everything in it was good.

The Lord God did not create Adam a perfect being—not so perfect as are the angels of heaven—inasmuch as prayer, praise, and thanksgiving to God were not yet forthcoming from Adam of his own free-will; his soul was not yet free to act, for what Adam and Eve did and said were done by God prompting them, and so teaching them what was the principle of goodness; at length God left them to act of their own free-will without prompting. The Lord God having taught them all that was requisite for them to know, was desirous of testing the obedience of these earthly angels, the chief work of His creating, and warning them to keep their bodies, their earthly part, in entire subjection to their souls, their heavenly part—declaring that disobedience to these His commands should entail His anger—God thereupon left them for the first time in their lives to act of their own free-will without His prompting, and God then withdrew His Holy Person from the earth, but His Holy Spirit, the living invisible cloud, still remained.

CHAPTER VI.

The Sin of Disobedience brought into the World.

The withdrawal of the Holy Person of God everywhere wrought a great change, for it was His Holy Personal Presence which maintained all things in a state of perfect purity and holiness; for, some time afterwards, the woman Eve saw the serpent doing that which the Lord God commanded Adam and Eve not to do, the serpent not having been forbidden because it was a beast of the field, its obedience to God not being put to the proof. Thereupon a strong inclination of the body came upon Eve, and she reasoned within herself, thereby increasing her inclination to do what

God had commanded her not to do. Now, the reasoning faculty of the flesh and blood of man, which is the mind, also called self-will, and which Adam possessed before God breathed into his nostrils, and which *all* living creatures possess, the cat and the dog, and all else—was more subtle in reasoning than that of every other living creature; the mind being, as it were, the silent advocate of the flesh and blood, argues for the gratification of the longings of the body—whereas the soul, being of heaven, silently argues in favour of the wisdom of perfect obedience of the whole person, of body and soul, to the will of God, in that the will of the body and the will of the soul should jointly be wholly guided by the precepts of God. There is therefore a perpetual silent antagonism between these two powers, the brutish one tending to evil, and the angelic one to good, in every one of mankind.

The will of the body, its brutish passions, is sometimes called in Scripture the *evil power*, because it was the carnal passions of the body of Adam which was overcome by the great temptation, and which continues to be the great tempter to do evil—sometimes it is called *sin*, sometimes the *devil*, sometimes *Satan*, sometimes the *serpent*, because it was a serpent which unwittingly roused the passions of Eve, and the right knowledge of the soul is sometimes called *conscience*. The brutish body, longing for what its eyes can see, and for the gratification of its passions unrestrainedly, and satisfied with the things of earth; the other, the immortal heavenly soul, longing to return to its native home in heaven where the Holy Person of God is—deriving no satisfaction in things of the earth, because of the evils therein.

The brutish body of Eve, therefore, owing to the subtle reasoning of her mind, felt a very great longing, and—tempting Adam—they disobeyed God, the first of all living creatures that dared to disobey Him. Thus did Adam fall under the one great test, and thus was wickedness brought into the world, and God satisfied Himself that the brutish body of man was unworthy to enter heaven. The man and the woman then became aware what it was to be good and what it was to be evil in the sight of God—their conscience smote them, and they were ashamed and afraid of the promised coming of God, their Creator.

CHAPTER VII.

The Soul of Adam is Cursed and the Brutish Body (the chief Offender) Condemned to Everlasting Death.

The holy anger of the Lord God was very great against them for their disobedience, and He took away from their brutish body perpetual life, so that after a time it should *die* for ever, and ignominiously become corrupt, and become again, so long as the round earth existed, as part of the ground whence it was first taken; and God condemned the unenergetic soul to sleep after its separation from the dead body, until the offspring of a pure virgin (the Messiah) should, by His perfect holiness as man, regain the victory of the body of man over the passions of the body, and so restore mankind to the favour of God, who then would remove the curse wherewith God cursed the soul of Adam—so that, through the merits of the Messiah, God his Father and our Father might be with us once more as before the fall, not indeed in person, but in His love; and might, in justice to His own holiness, be able to pardon those of mankind who may have the wisdom to trust in the promises of God, worshipping Him.

Thus did those angels of earth, Adam and Eve, fall under the displeasure of God, and all the living seed within Adam became unholy and impure in the sight of the Almighty Creator, for the seed was part of Adam. And God gave Eve to be Adam's wife, and unto them was born their eldest child, Cain, conceived in sin, pre-eminently inheriting the great transgression. Nevertheless, God in His mercy blessed Adam and Eve, and said unto them, "Be fruitful and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl

air, and over every living creature that moveth upon the earth. And God said, Behold, I have given you every herb which is upon the face of the earth, and every tree in which is the fruit of a tree yielding fruit, to you it shall be given."

The great disobedience of Adam and Eve having made this round earth unholy in the sight of God, He withdrew His Holy Person from the earth altogether. From this first disobedient act is derived all the pain, all the sorrow, all the wickedness, that has since afflicted the world—the man Adam, and the woman Eve, lost the gentle nobility of their deportment, and their sweetness of expression, and their descendants became still more stamped with the brutish passions, as their descendants became more vile, deteriorating in like manner as the brutes have deteriorated in their appearance—from the gentleness of their first parents before the fall. Through the great transgression this once beautiful earth, everywhere a paradise, where innocence and peace reigned, has been transformed into what it is—the ground lost its great fertility, the air and the waters their perfect purity—the living creatures of the land, of the air, of the water, and vegetation, their harmlessness, and acquired injurious properties (like as an innocent child oft becomes a vile man), increasing with the wickedness of man; the garden rose degenerated into the wild rose, and in like manner did man and all things degenerate. The round earth was no longer everywhere a garden; no longer were the lesser living things harmless one to the other, for envy and strife rose in their midst, the strong chased the less strong, some thereby became courageous and some fearful; the several members of their bodies became altered, their natures gradually changed, and the courageous, the fearful, and the other strong impressions of the parents were transmitted to their offspring, and became to them as instinct. Vegetation became impure and poisonous. The air and the water became corrupt, breeding famine and pestilence, and the flesh of the cruel creatures of the land became *unfit as* food for man; and God long *afterwards forbad His people*, the Israelites, to eat them, for they became poisonous and injurious, but to eat only such of the land creatures as feed on grass. The happiness of the earth was wrecked.

Adam's transgression has been succeeded by *our* many transgressions, therefore the Holy Person of God continues to keep far away from the earth, but His Holy Spirit, part of Himself (as the wings of a bird are part of the bird), He has not withdrawn, that He might save those who comprehend and worship Him.

CHAPTER VIII.

The Deluge.

The children of Adam multiplied greatly, for women greatly exceeded in number the men; the life of the body was strong within them, and they became sensual. They allowed their passions free scope, and because they could not see God they forgot Him. Cruelty and every species of wickedness became prevalent, and it grieved the Lord God that He had made man, for man had become very offensive in His sight, and God said, "I will destroy man whom I have created; both man and beast, and creeping thing, and the fowls of the air, for it grieveth me that I have made them." And God looked upon the round earth, and behold it was very impure; and God listened in vain for the penitent cry and worship of man, for every living thing had departed from the purity and innocence which God gave them at the beginning. Cruelty and wickedness reigned everywhere, and mankind was as the beast of the field, steeped in foolishness, and utterly forgetful of God, as though they had no souls in them. Noah only found favour in the sight of God, for he was a just and God-fearing man; and God commanded Noah to build an Ark, and take into it a few favourable specimens of every species of creeping thing, and of every living creature to keep seed alive—of every species, not of every colour or variety of species, for of living creatures there are countless varieties, all proceeding from the few species which God made on the fifth and sixth days of

creation, so that some varieties that had existence before the Deluge became extinct, through the Deluge. And Noah took into the Ark the most favourable specimens of each of the few species. Behold, oh man! how greatly thy kind varies in colour, in size, in deportment, in shape. Compare the most holy with the most brutal, and note the vast difference in the twain. Nevertheless all men proceed from the man Adam.

Every one of the living creatures saved in the Ark had less strength of life than their first ancestors, and therefore subsequently lived a less number of years and grew to less stature, a portion of vitality having been retained by their several ancestors. The *one* life of the body being transmitted by the male—the female simply developing—every life therefore transmitted by the male lessens his vitality, and his progeny possesses less than he himself first had.

And God commanded Noah to take into the Ark a few of every species again to re-people the earth, of fowls of the air, cattle, and of every creeping thing, together with the family of Noah. And God caused a violent Deluge, with storms of wind, to sweep over the whole round earth, and every living creature excepting those in the Ark were destroyed; the waters of the ocean rolled over the highest mountains, sweeping into destruction every living creature that had taken refuge there. After the lapse of about three hundred days, the waters became confined to their present boundaries, forming the seas and great rivers as we now see them. Noah, his family, and all the living creatures then came out of the Ark, and God promised the terrified Noah that He would not again deluge the whole world with water.

Thus, after an interval of about sixteen hundred years from the creation of the starry skies, did the great Deluge alter the whole surface of the earth. The Deluge came upon the earth wholly through the wickedness of man. God had satisfied Himself that none but the family of Noah, through the holiness of Noah, was worthy to live even upon the earth. And God stored up for future men, in the depths of the earth, rich fuel, by causing the trees that were torn up by the Deluge to accumulate in masses and sink to the bottom of the muddy waters, with the natural sap in them, that it might help to convert the fibrous wood into coal, and to sink horizontally in layers at intervals of time during the Deluge, piling it only in what God intended should be habitable land, that it might not be wasted.

CHAPTER IX.

After the Deluge.

Mankind quickly multiplied upon the earth, for the daughters of men were in those early ages of the world more numerous than the sons, so that every man had several wives, and Noah was the earthly lord over all the children of men; to him they made obeisance as to one from whose loins all had proceeded, and his sons were men of authority and reverence among them.

The long life attained by the descendants of Adam before the Deluge enabled them to attain great *worldly* knowledge; some of this knowledge was known to Noah, his wife, his sons, his daughters, and his daughters-in-law, which they in their turn communicated to their descendants after the Deluge, and so gave the new era a strong starting-point in things appertaining to worldly knowledge; and God put it into the hearts of men to disperse with their wives and children over the face of the earth. And the bold collected round them the families of their friends and founded separate tribes; and the bold, with their families, were continually spreading themselves over the earth, and many became men of renown and men of violence.

The speech of men, which mankind had learnt one from the other, and from their father Noah, became varied, so that the separated tribes spoke differently, and tribes distant one from the other could not understand the speech one of the other. And the tribes kept themselves apart through jealousy, fear, and distrust one of the other, and their notions of God became hazy. As mankind increased in ignorance of God, so did their thoughts concerning His

differ: superstition and error took the place of common sense, and mankind down to these days have perpetuated the senselessness of their forefathers. And many forgot much of the worldly knowledge taught the children of men by Noah and his family, and in spiritual things, and in worldly things also, they became men of ignorance. Thus did the many tribes overspread the earth, and thus did they trace their pedigree from the bold ones, their chiefs, sometimes right up to Noah—the more prosperous settled tribes ruled over by the sons of Noah, and their eldest sons commenced their history from the holy man Noah, their father and their lord.

After the lapse of about two hundred and ninety years from the time of the Deluge, Abraham was born, Noah being still alive. Abraham became a just and holy man, and greatly pleased God, inasmuch as he was very teachable and worshipped God without images. For Abraham was surrounded by men who had ignorantly formed hazy notions of God, and therefore used images in their worship. What the forbidden fruit was to Adam and Eve, images have been to the ignorant, the superstitious, and the weak of faith, in all ages—their great temptation. God made Himself known to Abraham, and communed with him, and God tested the faith of Abraham and found it sound. The faith and obedience of Abraham greatly pleased God, who promised, before and at the time of his death, that his descendants should become very numerous and be the favoured people of God. And God told Abraham that within him was the germ of the woman who as a pure virgin should give birth to the Messiah, the deliverer of the souls of men. This promise and revelation were repeated to Isaac, the only son of Abraham, to Jacob, the son of Isaac, and long afterwards again to David, a descendant of Jacob; these greatly rejoicing because of the promised Messiah.

The Israelites, who were descendants of Abraham, greatly multiplied, and God was very gracious unto them, [illegible] them a great nation, and sent [illegible]—a holy man to [illegible] self—and commanded him to teach them how to be just and holy, to hate the use of images in worshipping God, and to pray to God (as a man talks in the dark to his friend who is near by but whom he cannot see, yet feeling assured that his friend is near by, listening and sympathizing)—and gave them laws for the governance of their nation, and ordinances for the pure worship of God, and sacrificial ordinances for redeeming their sinful souls, temporarily, until the Messiah, the Angel of the Lord God, should come and redeem their souls once and for ever.

God also commanded them to be circumcised, that they might be known one to the other to be Jews, and commanded them to keep themselves wholly apart from every other nation, lest they should follow the evil practices of the unteachable idolatrous nations surrounding them, who made images for the eyes to see and to bow down before, as representing the unseen God, uttering prayers, committing the folly of worshipping habitually before vile images, God's abhorrence, as though they were burlesquing the real worshippers of God—not understanding that God has not the shape of a man, is neither male nor female; not understanding that He is on the right hand and on the left, before and behind every one of us. These idolaters, therefore, approached very nearly to the senselessness of brutes, and God refused, as before the Deluge, to hear the words or accept the worship of wilfully disobedient, idolatrous men; their words in the sight of God being as the barking of a dog, and not as the prayers of pure worshippers.

Notwithstanding the great care of God towards His highly-favoured people the Israelites, they rebelled many times against God—idolatry being their great tempter. The mind of man was constantly striving to set up for itself a spurious form of worship—things which its eyes could see—for it felt that worship was due to the Creator of all things. It could not comprehend, owing to the weakness of its intelligence, how the soul could worship without seeing the object, or a representation of the object, to be worshipped.

After Moses died, God sent other holy men, to whom He revealed Himself, as prophets to His people; but His people, like wayward children, repented and rebelled, by using images in their worship of God and in other idolatrous practices, repented and again rebelled many times; and God satisfied Himself that man was very rebellious, very wicked, and very dull of understanding. God revealed to His servants, the prophets, His fore-ordained plan of redeeming men who learn to understand God. His servants greatly rejoiced, and were enabled to prophecy its fulfilment several hundred years beforehand.

CHAPTER X.

God's Great and Glorious Plan of Redemption.

The union of one living body with one living soul, the twain forming *one* living man, the man Adam, was deemed necessary by God for the furtherance of His great plan for peopling the heaven of the starry firmament, where the Holy Person of God has His dwelling-place; a part of that heaven being prepared for the everlasting habitation of the souls of pardoned men, that God might found a kingdom in heaven for the Messiah, then, as now, a greatly-beloved angel. Disobedience to God was not the necessary consequence of the creation of man, but God foresaw it might occur; He therefore took the precaution of giving Adam two lives—

1. The life of his body;
2. The life of his soul;

the twain forming *one* man, the man Adam. These two lives are the only two lives God has given to Adam, and all his descendants; the countless millions who have ever lived, and may hereafter live, have only these two lives divided betwixt them all, in like manner as a lump of gold may be divided into countless millions of atoms, each atom being as truly gold as the lump itself.

This is the key of the Holy Scriptures.

To every other living creature which God made on the fifth and sixth days of creation, He gave only *one* life—the life of the body; and to every species of vegetation He made on the third day of creation, He gave only one life. God on the first six days of creation finished all that has been made, and has made nothing since. He finished the creation in six days; but God contrived that there should be successive generations.

The purpose of God in giving only one living body and one living soul betwixt all mankind was, that in the event of Adam becoming unholy through the passions of his body, God might punish man's temporal body with annihilation, but save his everlasting soul through the mediation of the Messiah, God's fore-ordained future King in heaven, whose Angel-spirit should in due time be brought out of heaven, and be united to a living body, born out of a pure virgin—the germ of which living body God made at the same time that He made the living body of Adam, but which was kept in abeyance until the time for the advent of the Messiah upon earth should fully come.

The spirit of the angel and the living body born out of the pure virgin, constituting the Messiah Christ who should live as man—as truly man as the man Adam—living a perfect holy life, and in consequence of the perfect holiness of His living body as well as that of His living soul, be entitled to live for ever with God in heaven, in like manner as the living body and the living soul of Adam would have been entitled to live for ever with God in heaven, if Adam had not introduced sin into the world. Nevertheless, the Holy Messiah should, of His own free will, not in any way being coerced, consent to forfeit the life of His body to satisfy the holy justice of God, which is life for life, so that the punishment of death should be inflicted upon the living body of the Messiah, that the curse wherewith God cursed the soul of Adam for his great transgression might be removed. Thus should the Messiah win His Kingship, and thus God, having satisfied His own Divine justice, be enabled to forgive the sin of Adam and of all his descendants who performed the holy act of worshipping God purely, having faith; th-

Holy Spirit of God then carrying their pardoned souls, upon the death of their body, into the kingdom of heaven prepared for them before the commencement of creation; a large measure of the Holy Spirit of God being added to each minute soul in heaven, thereby giving each the high intelligence of a holy angel, fitting them to be worthy subjects of their Saviour and King, Jesus Christ the Messiah.

This is the mighty plan of God, as revealed in the Holy Scriptures.

CHAPTER XI.

The Messiah.

The time appointed by God for the coming of the Angel upon earth was about 4000 years after the fall of the man Adam. God had taught the God-fearing Israelites to sacrifice upon altars, the altar sacrifice imputing righteousness as an act of obedience to God of those who sacrificed, showing by their obedience in this respect that they were teachable, and God pardoned their sins provisionally.

During those 4000 years, the souls of human dead, the pardoned and the unpardoned, were asleep, waiting for the establishment of the Messiah's kingdom in heaven—the Angel not yet having won his Kingship, being not yet born into the world as man. When the time appointed by God had fully come, as foretold by the prophets, the Holy Spirit of God took the germ of living flesh and blood which He made when He made Adam—and which He had kept in reserve—and placed it in the womb of the pure Virgin Mary, where it was developed and grew; and at the instant of its birth into the world the Holy Spirit of God brought out of heaven the experienced living soul of the Angel—a large soul deeply engraven with remembrances of God and of heaven—and enshrined it in the living flesh and blood, and thus the infant Jesus Christ, the long promised Messiah, was born into the world, having, like all the children of men,

1. The life of His flesh and blood,
2. *The life of His angel spirit.*

The *whole* being of the angel was concentrated in the person of the child Jesus, no portion of the angel being elsewhere, so that, like the man Adam before the great transgression, the Messiah was nothing else than an angel of earth, having, for the purpose of carrying out the plan of His God, wholly given up His position as an angel in heaven temporarily to become a mere man, like unto Adam.

The child Jesus derived His flesh and blood from His mother, the pure Virgin Mary, but not the life thereof, for the life was in the germ which God made when He also made the flesh and blood of Adam; therefore the child Jesus was born perfectly free from sin, the mother merely nourishing and maturing the living germ which the Holy Spirit of God placed within her womb. The child inherited none of the sin of Adam, for what mankind inherit is inherited from the father and not from the mother—the mother merely nourishing and maturing the life within her womb—therefore the child Jesus was born as perfectly free from sin as Adam when God created him. God was the only Father of the child Christ as God was the only Father of Adam, descended through His mother from David, yet He inherited nothing from David.

The angels of heaven are sons of God, whereas the pardoned souls of men are *adopted* sons of God—the angel Christ being born into the world out of a woman, the only angel thus born, is therefore the only born Son of God, the Holy Scriptures thus distinguishing Him from all the other angels of heaven.

The infant Jesus grew into childhood, into boyhood, and into manhood in all respects as man, and like Adam was nothing more than man; was tempted by the world and by His own passions, as men are tempted; suffered hunger and thirst as men suffer; lived a life of perfect obedience to God in all things; would have no will of His own; made God's will His will; all that God commanded Him to say or do, that He said and did, so that what He said was as though God Himself spoke, as though the wisdom of God was manifest in the flesh and visible to the eyes of men.

When Jesus had attained the age ordained by Moses for the assumption of the priesthood, he taught the Israelites that He was the long promised Messiah, the Deliverer of the souls of men; but they, believing the traditions of their false prophets, supposed that the Messiah would reign, not in heaven, but upon earth in great glory, as visible King of the Jews, subduing all nations under Him; they therefore were disappointed, disbelieved Him, were angry and sought to kill Him.

When the time appointed by God had fully come, God permitted the Israelites violently to take hold of the Messiah and mock and scourge Him, and to nail Him cruelly as a culprit ignominiously upon a cross (as the prophets had foretold many hundred years beforehand), thus unwittingly sacrificing the Lamb of God; and while upon the cross the Holy Spirit of God placed upon His body the great sin of Adam. The Messiah was suffering death in the stead of the soul of Adam, thereby rendering Him unholy in the sight of God, like as the lambs sacrificed upon the Jewish altars were unholy, and, therefore, annihilated by being burnt—an unholy state which anguished the holy soul of Christ throughout His earthly life, Christ foreseeing this dreadful cup of bitterness. For three days His body bore that great sin while on the cross and while in the tomb. For three days God and the holy angels in heaven mourned in anguish, for, while on the cross and while in the tomb, the only born Son of God, our kind Deliverer, was impure and unholy in the sight of God, and therefore His eyes were averted from Him.

When the allotted time of three days had passed, God removed quickly the curse of another's unholiness from the body of His victorious beloved Son, and carrying Him tenderly into heaven, there placed Him upon God's throne on the right hand of God, the place of highest honour next to God, and appointed Him Judge in heaven over the souls of all men, the King of pardoned souls, their High Priest, their Deliverer—Almighty to save the true worshippers of God.

The sacrificial death of the Messiah did not save the souls of men, the evil and the good; it simply removed the curse of God which rested upon the soul of Adam through his great transgression. By the sacrificial death of the Messiah, the holy justice of God being satisfied of life for life, God is enabled to pardon the sins of all who truly worship Him, repenting of their past misdeeds; therefore the pardoned souls are carried into heaven, not by their own merits, but through the mediatory death of the Messiah.

So long as the curse rested upon the soul of man, God was very angry with man, His holy justice being unsatisfied; but through the sacrificial death of Christ the curse and anger of God are removed from the soul of man, and His love is turned towards us as before the fall of Adam; therefore Scripture calls Christ Emmanuel (God with us), for it is through His mediatory death that the anger of God is turned into great love for us. Christ is the Alpha and Omega, the first and the last of all God's ransoms, because all-sufficient for the purpose.

Upon this rock (these immutable facts) the kingdom of Christ in heaven, now invisible to us, is founded, whereof His visible Christian Church is part. His earthly subjects form His Church upon earth, which is His kingdom upon earth, He being the sole head of all, the only High Priest of God.

When the risen Christ had been carried by the Holy Spirit of God into heaven, and placed upon the throne of God, at the right hand of God, in the highest place of honour next to God, then the newly-appointed King of heaven (as God's High Priest, and as God's Judge of all men) caused the living souls of all the dead men which had been asleep to come forth for judgment, God's appointed Judge being now ready to reward and to punish. The judgment was awarded; those who died in their sins were judged unworthy to enter heaven, and were therefore sent into perdition—sons of perdition—but the pardoned were carried very tenderly and lovingly into heaven by the Holy Spirit of God, being

thoroughly purified by the sacrificial death of the Messiah, a holy army of angels, the first-fruits of God's love for man. Thereafter as mankind died, their souls were judged and at once carried tenderly by the Holy Spirit of God into heaven, or sent into perdition.

God has not abdicated His Godhead, neither is He changed, neither has Christ become God—He is still an angel, but the holiest angel in heaven. God has ordained that all men should bow the knee at the name of our Saviour Jesus Christ. It is as the risen Christ, the vanquisher of sin, the King and Saviour of the pardoned souls of men, the beloved Son of God, sitting upon the right hand of God, upon God's throne, and upon the throne of His kingdom—as our great Friend, that the Saviour is to be worshipped—and not to be worshipped as the man Christ; for while man, neither His mother nor His disciples, who believed in His Messiahship, worshipped Him; He had not accomplished His mission, and was simply man—an unholy man while hanging on the cross by reason of the great transgression of Adam, which God there placed upon Him. Christ is the King of that portion of the heavens set apart by God as the habitation of the ransomed souls of men, their King and Lord. The ransomed souls of men in heaven are not men, but angels of the kingdom of Christ.

The life of the body of Christ was sacrificed, slain to save the life of the soul of Adam, not the life of Adam's body, for God condemned that to die for ever, so that Christ laid down one life, not two lives. The thief upon the cross had the sins of his soul pardoned because he repentantly worshipped God, believing in the Messiahship of Christ, although only with his latest breath, but, for the sins of his body, his body was allowed to die and become corrupt, and eaten of worms, and finally to become dust of the earth; in like manner the body of every man is annihilated for ever.

The Holy Spirit of God telegraphs, as it were, to heaven as instantaneously as the touch upon a man's foot is communicated to his head, the prayers of mankind to God and to His Son; but to no other being, for prayer to any other being is an unholy act, an act of superstitious folly, exhibiting faithlessness towards God and towards His Son.

These are the true doctrines as taught in the Holy Scriptures by Christ and by His disciples.

At no time since the creation of Adam was man so wilfully blind, so cruel, as when Christ was upon earth. This God foreknew; therefore this was the time appointed for the advent of His beloved Son the Messiah upon earth, because it was necessary for the souls of God-fearing men that they should be pardoned through the *violent* death of the body of Christ, a death which should not proceed from accident, but be purposely slain as a criminal suffering punishment; and it was necessary that Christ should be perfectly holy and therefore estimable, and that He should fully exhibit His credentials before multitudes of men, to show that He was really the long-promised Messiah by performing miracles. Men in all other ages, before and after, would have honoured Christ for His holiness, and would have believed in His Messiahship, and therefore would not have desired to harm Him, and so, by not slaying Him, have thwarted the design of God: this God foreknew, and that the Israelites living in the time of Christ were the only men of all mankind before and after who would have slain the Just One; therefore God permitted them to slay Him that they might, unwittingly, further God's plan of redeeming mankind, through the violent death of the body of Christ.

Therefore the Most High God waited for nearly 4000 years.

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PART IV.

THE HOLY TEACHINGS OF GOD.

CHAPTER I.

THE UNITY OF THE PERSON OF GOD.

THE Holy Scriptures teach that God is *one* Holy Being, as distinct in Person from the Messiah as the person of a human father is distinct from that of his son; therefore the UNITY of the Person of God is the *foundation* doctrine of the true Church of Christ.

THE Messiah Christ, while upon earth, was simply a man—a man like to Moses, and like to every man—born to be a man, that He might as man succeed in passing through an allotted term of life upon earth as a perfectly holy man, accomplishing thereby what Adam failed to do—and that as man He might be able to suffer the death of His body, suffering that punishment as a transgressor against God, in the stead of Adam, the real transgressor; the whole being of the before angel Christ was concentrated in the man Christ, no portion of Himself being elsewhere. Whereas only the Holy Person of God is concentrated in heaven, but the residue of His Holy Self, His Holy Spirit, the invisible cloud, is diffused everywhere beyond; and all the angels, and Christ our Messiah, the heavens, the starry skies, and all within them, move in that living cloud, like as the fishes of the sea move in the waters of the sea.

Christ having succeeded in His mission upon earth, and being by God exalted to be the King, Lord, and sole Judge in heaven over the souls of those He has ransomed, is almighty to save the souls of His faithful followers, through the almighty power of God, whose almighty power would be exercised on behalf of Christ, the Judge appointed by God. Christ having the power to admit into heaven, or to refuse, is as though He were God, for God would carry out His judgment. Yet Christ is not God. The Messiah is like unto an earthly judge, whose just decree would be enforced by the whole power of the nation; yet the judge is not the nation, nor independently of the nation has he any power. So the power of Christ is wholly derived from the almighty power of His God, who also is the God of all things.

The Holy Person of God, whose dwelling-place is in the heaven of heavens, is sometimes called the *Word*, because He is the primal source of all spiritual knowledge. The Holy Spirit of God, the living invisible cloud, which is everywhere throughout space, being part of God (like as the wings of a bird are part of the bird), is also sometimes called the *Word*. The Messiah Christ is also sometimes called the *Word*, because He was an angel in heaven before He became man, and revealed greatly more than any other prophet the holy plan of God. The Holy Scriptures are also called the *Word*, because they are the voice of God.

The risen Christ is sometimes called "Everlasting Father;" because, as no unpardoned child of Adam can enter heaven, His children, when pardoned, are no longer the children of Adam, but become the adopted children of Christ, their ransom; eventually entering heaven to live everlastingly with Him; therefore Christ is sometimes called their Everlasting Father. Thus the redeemed have two spiritual fathers.

1. God the Creator, the *one* God, the Father of ourselves and of Christ.

2. Christ our King, our Purchaser and Judge, who receives us into His heavenly kingdom as His adopted children.

The Messiah was not our father by adoption, until we prayed to God for pardon, through the great atonement of Christ; whereas God is the Father of the holy and the wicked, the birds of the air, the fishes of the waters, and of all things, because He is their Creator.

Spurious Churches have long been bewildering themselves with the foolish and unscriptural doctrine, that a *Trinity of Persons constitute the One God,*—a pagan doctrine forced upon the ignorant people in early Christian times against their common sense, at an epoch when superstition, false legends, and nonsense everywhere were rife,—the spurious priests miscalling their great credulity "Faith," thereby deceiving the well-disposed into giving blind credence and blindly accepting as the foundation of their Christianity the monstrous lie—that *Three Persons constitute the One God.*

How is this great error known to be untrue?

1. It is more in accordance with the absurd mythology of the Greeks and Romans living in the days of the early Christians, many of whom were Greeks and Romans, than with the common sense of mankind.

2. God has many times declared that there is no other God than Himself.

3. The Scriptures *nowhere* mention a *Trinity* of persons as constituting *One* God.

4. The absurd doctrine was *utterly unknown* to the Israelites before the crucifixion, and to the twelve Apostles.

5. The utterance of the prophets concerning the Messiah alluded to Him as a holy being, wholly distinct in person from God.

6. The blessed mother of Christ, her husband Joseph, and the Apostles, although believing that Christ was truly the long-promised Messiah, accounted Him in accordance with the prophecies as an angel who came from heaven, and being born out of the Virgin Mary became man, who, through God's almighty power, in some way (inexplicable to them until after the resurrection) would save the souls of mankind from being shut out everlastingly from heaven. After the resurrection they fully comprehended, through the teachings of Christ, the mighty plan of God, and clearly understood that His birth out of a pure virgin, His attempted destruction by Herod, the flight of His mother and Joseph with Him into Egypt, His great *wisdom, His teaching,* His great and many miracles, the testimony of John the Baptist, His peculiar public entry into Jerusalem, His betrayal, His crucifixion, His resurrection, the testimony of the angels at His tomb, and His teachings after His resurrection, were in exact accordance with the prophecies concerning the Messiah. Being convinced that He was really the long-promised Messiah they deeply reverenced Him as the Messiah, but did not worship Him as they worshipped God—they taught the people after the ascension of Christ, that when upon earth with them He was simply a man like to themselves, giving Him the highly reverential spiritual name of Lord; but giving to His God alone the far higher reverential name of God.

7. The utterances of the Apostles, which speak of God and of Christ as two distinct holy beings—the Son not equal in power to His Father, but subservient to His Father in all things; the Son so obedient as to have no will of His own, but accepting the will of His Father as His own will.

8. The utterances of Christ Himself, who ever spoke of God as a Holy Being, wholly distinct from Himself, teaching His disciples and the people to pray to God His Father, beseeching Him, praising Him, singing to Him, and giving Him thanks, never accounting Himself to be God—plainly saying that God is greater than Himself, but calling Himself the Son of God.

The unwise, idolatrous, early Christian priests, in their admiration of Christ, exalted Him in their imagination to be God Himself, forgetting the Creator God, and exalting in their foolish imagination His blessed mother as the mother of God—folly that has been widely perpetuated down to these days. Oh, foolish Churches, how great has been your folly, how widely you have departed from the truth; therefore how little you have been able to cope with the wicked heart of man!

In like manner as the Israelites, from the crucifixion down to these days, have erred in disbelieving the Messiahship of Christ, so the spurious Churches have, during many ages, exalted Christ in their imagination to be God. The Israel-

ites and the spurious Churches being equal in their great error—the one refusing to acknowledge Him as the long promised Messiah, the other exalting Him in their imagination as being the Messiah, the Holy Ghost, and God the Creator also; the Israelites refusing to give any glory to Christ, the spurious Churches madly rushing, in their ancient antagonism towards the Jews, to the opposite extreme, by robbing, in their imagination, God the Creator of His glory, and giving all glory to the Messiah; to the great grief of the Messiah.

Now clearly understand, oh ye nations of the whole world! IT WAS NOT GOD who was born out of the Virgin Mary, and who was crucified, but the before holy angel Christ—understand this, and the Holy Scriptures will be plain to your comprehension—Christians have erred greatly during so many generations, in like manner as the followers of Mahomet and of Buddha have erred—errors that were carelessly accepted by powerful rulers, evil and ignorant, and forced upon the priests and the people, generation after generation. The time is at hand, even knocking at the door, when your understanding shall be made clear, and neither the professing followers of Christ, nor of Buddha, nor of Mahomet, nor the unwise of other sects, will continue in their many errors.

EVIDENCES OF THE UNITY OF GOD, AND THAT CHRIST IS NOT GOD, BUT THE SON OF GOD—TWO HOLY BEINGS, WHOSE PERSONS ARE AS DISTINCT AS THE PERSON OF A HUMAN FATHER IS DISTINCT FROM THAT OF HIS SON.

The Record of the Prophets.

The Psalms.

The Record of God concerning Moses.

1. "And he (Aaron) shall be thy spokesman unto the people; and he shall be, even he, shall be to thee, instead of a mouth, and thou (Moses) shall be to him *instead of God.*"

2. "And the Lord said unto Moses, See, I have made thee *as a God to Pharaoh;* and Aaron thy brother shall be thy prophet; thou shalt speak all that I command thee, and Aaron thy brother shall speak unto Pharaoh."

The Record of Moses.

1. "The Lord thy God will raise up unto thee a prophet in the midst of thee, of thy brethren, like unto me, and unto him shall ye hearken."

The Record of God.

1. "Behold *my servant* whom I have chosen, in whom my soul is well pleased, I will put my spirit upon Him, and He shall show judgment unto the Gentiles.

2. "And lo! a voice from heaven, saying, This is my beloved *son*, in whom I am well pleased."

3. "Fear not, Mary, for behold thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus; He shall be great, and shall be called the *Son* of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever and ever, and of His kingdom there shall be no end. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the *Son* of God, for with God nothing shall be impossible."

The Record of John the Baptist.

1. "The next day John seeing Jesus coming unto him, saith, Behold the *Lamb* of God, which taketh away the sin of the world."

2. "John (the Baptist) bare witness of Christ, saying, This is He of whom I spake. He that cometh after me is preferred before me, for He was (in existence) before me."

The Record of Christ.

1. "I came down from heaven, not to do mine own will, but the will of Him that sent me."

2. "My doctrine is not mine, but His that sent me."

3. "I must work the works (carry out the plan) of Him that sent me."

4. "I am only *sent* unto the lost sheep of the house of Israel."

5. "I came forth from the Father, and am come into the world; again I leave the world and go to the Father."

6. "*I can of mine own self do nothing,* as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which sent me."

7. "Whoever shall do the will of my Father which is in *heaven,* the same is *my brother, and sister, and mother.*"

8. "The first of all the commandments is, The Lord *our* God is *one* Lord."

9. "Blessed are the pure in heart, for they shall see God."

10. "Why callest thou *me* good? there is none good but God."

11. "No man hath seen God at any time; the only begotten Son, which is in the confidence of the Father, He has declared Him."

12. "The Father Himself, which hath *sent* me, hath borne witness of me; *ye have neither heard His voice at any time, nor seen His shape.*"

13. "*I am come in my Father's name,* and ye receive me not."

14. "I have greater witnesses than John (the Baptist); the works which the Father hath given me to accomplish, the same works I do; they bear witness of me that the Father hath *sent* me."

15. "God so loved the world that He gave His only begotten Son, that whoso believeth in Him should not perish but have everlasting life; for God *sent* not His Son into the world to condemn the world, but that the world through Him might be saved."

16. "*I have not spoken of myself,* but the Father which sent me. He gave me commandment what I should say; whatsoever I speak, therefore, even as the Father *said unto me,* so I speak."

17. "Let your (spiritual) light so shine before men, that they may see your good works and glorify your *Father which is in heaven.*"

18. "Be ye therefore perfect, as your *Father which is in heaven* is perfect."

19. "Take heed that ye do not your *alms before men, to be* seen of them, otherwise ye have no reward of your *Father which is in heaven.*"

20. "Whoever therefore shall confess me before men, him will I confess *before my Father which is in heaven.* He that receiveth me, receiveth Him that *sent* me."

21. "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do *always behold the face of my Father which is in heaven.*"

22. "To sit on my right hand, and on my left hand, is *not mine,* but it shall be given to them for whom it is prepared by *my Father.*"

23. "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, *the Son of the living God.* And Jesus answered, and said unto him, Blessed art thou, Simon Barjona, for flesh and blood have not revealed it unto thee, but my *Father which is in heaven.*"

24. "If ye then being evil know how to give good gifts to your children, how much more shall *your Father which is in heaven* give good things to them that ask Him. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

25. "Of that day and hour knoweth no man, no, not the angels, *neither the Son, but the Father.*"

26. "*The Father loveth the Son, and hath given all things into His hand* (relating to mankind)."

27. "Verily, verily, I say unto you, He that receiveth whomsoever I send (the twelve apostles), receiveth me; and he that receiveth me receiveth Him that *sent* me."

28. "Whoever, therefore, shall acknowledge me before men, him will I acknowledge *before my Father which is in heaven;* but whomsoever shall deny me before men, him also will I deny *before my Father which is in heaven.*"

29. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep, therefore *doth my Father love me,* because I lay down my life, that I might take it again—no man taketh it from me, but I lay it down myself; I have power (as a man without sin) to lay it down, and

I have power (as a man without sin) to take it again (the perfect holiness of Christ entitled Him to live for ever without tasting death); this commandment *have I received from my Father.* Then came the Jews round about him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. And Jesus answered, I told you and you believed me not: the works that *I do in my Father's name,* they bear witness of me, but ye believed not, because ye are not of my sheep; as I said unto you, My sheep hear my voice (comprehend me), and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand; *my Father which gave them to me* is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone Him (the Jews misunderstood the meaning of Christ's words, 'I and my Father are one;' He meant that God would exercise His power in behalf of Christ, and in behalf of His followers). Jesus answered them, Many good works have I showed you *from my Father*; for which of these good works do ye stone me? Say ye of Him whom *the Father hath sanctified and sent* into the world, Thou blasphemest, because I said, I am the *Son of God?* If I do not the works of my Father (the things prophesied), believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father (the Holy Spirit of God) *is in me and I in Him.* And Jesus *lifted up His eyes* and said, *Father, I thank Thee that thou hast heard me.* I knew that *Thou hearest me always.*"

30. "And I appoint unto you a kingdom, as *my Father hath* appointed unto me."

31. "Hereafter shall the Son of Man sit on the *right hand* of the power of God."

32. "For *the Father judgeth no man,* but hath committed all judgment unto the Son, that all men should know the Son, even as they know (by worship) the Father; for as the Father hath life eternal in Himself, so hath *He given* to His Son to have everlasting life in Himself (like as angels have everlasting life in themselves)."

33. "And yet if I judge, my judgment is true, for I am not *alone,* but I and the Father that *sent* me (are two witnesses); it is written in your law that the testimony of two witnesses is to be received. *I am one* that beareth witness of myself, *and* the Father that sent me beareth witness (also). Ye are from beneath (of the earth), I am from above (from heaven). Ye are of this world, I am not of, this world: I have many things to say and to communicate to you, but He that sent me is true, and I speak to the world those things that *I have heard of Him.* They understood not that He spake to them of the Father. Then said Jesus unto them, When ye (the children of Adam) have lifted up the Son of Man (crucified Him high upon the cross), then shall ye know that I am He (the Christ as prophesied), and that *I do nothing of myself,* but as my Father hath *taught me.* I speak these things, and He that sent me is with me, the Father (the Holy Spirit of God) hath not left me alone (does not shrink from me); for I do always those things that please Him, and now you seek to kill me, *a man* that hath told you the truth which *I have heard* of God. If God were your Father you would love me, for I proceeded forth (out of heaven) and came from God; neither came I myself (not in accordance with any plan of mine), but *He sent me:* if I honour myself my honour is nothing, *it is the Father that honoureth me,* of whom ye say, He is your God. Verily, verily, I say unto you, before Abraham was (born) I existed."

34. "All things are delivered unto me by my Father, and no man knoweth the Son (fully) but the Father, neither knoweth any man the Father (fully) save the Son, and he to whomsoever the Son will reveal Him."

35. "If ye loved me ye would rejoice, because I said, I go unto the Father, *for my Father is greater than I.*"

36. "Let not your heart be troubled; ye (already) believe in God, believe also in me. In my Father's house (heaven) are many mansions (heavens), I

prepare a place for you. I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye have known Him, and have seen Him (for Christ represented God, as an ambassador represents his king). Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip (that I was truly God's ambassador)? He that hath seen me hath seen the Father, and how sayest thou show us the Father? believest thou not that I am in the (Holy Spirit of the) Father, and *ye in me*, and *I in you?* He that loveth me not, keepeth not my sayings, and the *word* (revelation) which ye hear *is not mine, but the Father's which sent me.*"

37. "But that the world may know that *I love the Father*, and as the Father gave me commandment, so I do."

38. "Jesus *prayed*, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemeth good in Thy sight."

39. "And Jesus was withdrawn from them about a stone's cast, and *kneeled down and prayed.*"

40. "Jesus went a little further, and *fell on His face and prayed;* saying, O my Father, if it be possible, let this cup pass from me; nevertheless, *not as I will, but as Thou wilt.*"

41. "I will *pray* the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth (conviction)."

42. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning (of Christ's teaching)."

43. "Jesus *prays*, Father, I will that they also (Christ's followers) whom Thou hast given me may be with me *(in heaven)* where I go, that they may *behold the glory which Thou hast given me;* for Thou lovedst me before the foundation (creation) of the world."

44. "Thinkest thou that I cannot now *pray* to my Father, and He will give me more than twelve legions of angels?"

45. "Father, save me from this hour, but for this cause came I into this hour. Father, glorify Thy name. Then there came a voice from heaven, saying, I have both glorified it and will glorify it again."

46. "*My God, my God, why hast Thou forsaken me?*"

47. "*Into Thy hands I commend my spirit;* after He had uttered these words Jesus gave up the ghost (died)."

48. "And Jesus came and spake unto them (after His resurrection from the tomb), saying, All power *is given* unto me in heaven (that portion set aside for the pardoned souls of men) and in earth; go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (the Holy Scriptures)."

49. "I ascend unto my FATHER AND YOUR FATHER, to *my God and your God.*"

The Record of St. Mark.

1. "The beginning of the gospel of Jesus Christ the *Son of God.*"

2. "So then after the Lord had spoken unto them, He was received up into heaven, and sat *on the right hand of God.*"

The Record of St. Luke.

1. "And behold it came to pass, while He blessed them, He was parted from them, and *carried* into heaven."

The Record of St. Stephen.

1. "Behold, I see the heavens opened, and the *Son of Man standing on the right hand of God.*"

The Record of St. James.

1. "James, a servant of God, *and* of the Lord Jesus Christ."

The Record of St Peter.

1. "Ye men of Israel, hear these words, Jesus of Nazareth, *a man approved of God* among you by miracles

and wonders and signs, *which God did by Him* in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, *whom God hath raised up*, having loosed the pains of death."

2. "*This Jesus hath God raised up*, whereof we (His disciples) are all witnesses; therefore being by the right hand of God exalted."

3. "Therefore let all the house of Israel know assuredly, *that God hath made that same Jesus*, whom ye have crucified, both Lord and Christ."

4. "The God of Abraham, and of Isaac, and of Jacob, the God of our father *hath glorified His Son Jesus*."

5. "And killed the Prince of life, *whom God hath raised from the dead*, whereof we are witnesses."

6. "But those things which God had showed by the mouth of all His prophets that Christ should suffer."

7. "For Moses truly said unto the fathers, *A prophet shall the Lord your God raise up unto you, like unto me*."

8. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, *whom God raised from the dead*."

9. "*The God of our fathers raised up Jesus*, whom ye slew and hanged; *Him hath God exalted* with His right hand to be *a Prince and Saviour*, for to give repentance to Israel and forgiveness of sins."

10. "How *God anointed Jesus of Nazareth with the Holy Ghost*, and with power, who went about doing good, and healing all that were oppressed of the devil; *for God was with Him—Him God raised up* the third day, and showed him openly; and He (Christ) commanded us to preach unto the people, and to testify that it was He which was *ordained of God*, to be the Judge of quick and dead: to Him gave all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins."

11. "Blessed be *the God and Father of our Lord Jesus Christ*."

12. "But with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe *in God, that raised Him up* from the dead and *gave Him* glory."

13. "For Christ also hath once suffered for sins, the just for the unjust, *that He might bring us to God*."

14. "Thou art the Christ, *the Son* of the living God."

The Record of St. Paul.

1. "The *God of our Lord Jesus Christ*."

2. "And be ye kind one to another, tender-hearted; forgiving one another, *as God for Christ's sake* hath forgiven you."

3. "Giving thanks always for all things *unto God the Father*, in the name of *our Lord Jesus Christ*."

4. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus is Lord, to the glory of God the Father."

5. "Grace, mercy, and peace, from God our Father, *and* Jesus Christ our Lord."

6. "For there is *one* God and *one* Mediator *between* God and man, the *man* Jesus Christ, who gave Himself a ransom for all."

7. "I charge thee, before God and the Lord Jesus Christ."

8. "But after that the kindness and love of *God our Saviour* toward man appeared, which He shed on us so abundantly, *through Jesus Christ our Saviour*."

9. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us *by His Son*, whom He hath appointed heir of all things, by (for) whom also He made the worlds; who being the express image of His person (by reason of His holiness), and upholding all things by the word of His power, when He (Christ) had by Himself purged our sins, sat down on the right hand of the Majesty on high (God), *being made so much better than*

the angels, as He hath by inheritance (through His redemption of man) obtained a more excellent name than they."

10. "But we see Jesus, *who was made a little lower than the angels*, for the suffering of death, that He, by the grace of God, should taste death for every man."

11. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who hath created all things by (for) Jesus Christ."

12. "One Lord (Christ), one faith, one baptism, *one* God and Father of all, who *is above all*, and through all, and in you all."

13. "Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of *His dear Son*, in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the first-born (the most exalted) of every living creature. For by Him (God) were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers, all things were created by Him (God), and for Him (Christ), and He before all things, and by (for) Him all (created) things consist."

14. "I thank God, *through* Jesus Christ our Lord."

15. "God sending *His own Son* in the likeness of sinful flesh."

16. "And if children, then heirs of God, *and joint heirs* with Christ."

17. "He that spared not *His Son*, but delivered Him up for us all."

18. "It is Christ that died, yea, rather that is risen again, who is even *at the right hand of God*."

19. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised Him* from the dead, thou shalt be saved."

20. "That ye may with one mind and one mouth glorify God, even *the Father of our Lord Jesus Christ*."

21. "*Grace be unto* you, and peace from God our Father, *and* from the Lord Jesus Christ."

22. "And ye are Christ's, *and* Christ is God's."

23. "But thanks be to God, who giveth us the victory, *through* our Lord Jesus Christ."

24. "Grace be to you, and peace from God our Father, *and* from the Lord Jesus Christ; blessed be God, even the *Father of our Lord Jesus Christ*, the Father of mercies, and the God of all comfort."

25. "Knowing that *He which raised up the Lord Jesus* shall raise up us also *by* Jesus."

26. "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized unto Christ have put on Christ."

27. "But when the fulness of the time was come, *God sent forth His Son*, born of a woman."

28. "Blessed be the *God and Father* of our Lord Jesus Christ."

29. "Of this man's (David) seed hath God, according to His promise, *raised* unto Israel a Saviour, Jesus."

30. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which He had promised afore by His prophets in the Holy Scriptures, concerning *His Son* Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the *Son* of God with power."

31. "First, I thank my God, *through* Jesus Christ, for you all."

32. "For all have sinned, and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus, *whom God sent forth* to be a propitiation through faith in His blood."

33. "But for us also, to whom it shall be imputed, if we believe on *Him that raised up Jesus* the Lord from the dead."

34. "Therefore, being justified by faith, we have peace with God, *through* our Lord Jesus Christ."

35. "For if when we were enemies we were reconciled to God by the death of *His Son*."

36. "Like as Christ *was raised* up

from the dead by the glory of the Father."

37. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, *through* Jesus Christ our Lord."

38. "For the wages of sin is death, but the gift of God is eternal life, *through* Jesus Christ our Lord."

39. "Let the mind be in you which was also in Christ, who being in the form of God (by reason of His holiness) thought it no robbery to be equal with God (in that Christ commanded His disciples to baptize all nations in the name of the Father and of the Son), but made Himself of no reputation, and took upon Himself the form of a servant, and *was made* in the likeness of man; and being found (finding Himself) in fashion as a man, he humbled Himself, and became obedient unto death, wherefore God also hath highly exalted Him."

The Record of St. Jude.

1. "For there are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of our Lord into lasciviousness, and denying the *only* Lord God *and* our Lord Jesus Christ."

2. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The Record of St. John.

St. John commences, after the manner of Christ, with a riddle, which afterwards he interprets:—

1. "In the beginning (of creation) was the Word (the revealer, Christ), and the Word was (Christ lived) with God, and the Word (the source of all revelation) was God. The same (Christ) was in the beginning (of creation) *with* God. All things were made by Him (God); and without Him was not anything made that was made."

2. "And the Word (Christ) was made flesh, and dwelt among us; and we beheld His glory, as of the only begotten of the Father, full of grace and truth."

3. "*No man hath seen God* at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

4. "That (Christ) which was from the beginning (of creation), which we have heard, which *we have seen with our eyes*, which we have looked upon, *and our hands have handled*, of the Word of Life (Christ); for the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life (Christ) *which was with the Father*, and was manifested unto us. And truly our fellowship is with the Father, *and with His Son* Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message we have heard from Him, and declare unto you, that God is light, and in Him is no darkness at all. If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ *His Son* cleanseth us from all sin."

5. "And if any man sin, we have an advocate *with* the Father, Jesus Christ the righteous."

6. "And this is His commandment, that we should believe on the name of *His Son* Jesus Christ."

7. "In this was manifested the love of God towards us, because that God *sent* His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and *sent His Son* to be the propitiation for our sins. *No man hath seen God* at any time. And we have seen and do testify that the Father *sent the Son* to be the Saviour of the world. Whosoever shall *confess that Jesus is the Son of God*, God dwelleth in him, and he in God."

8. "Whosoever believeth that Jesus is the Christ, is born of God."

9. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? There are three that bear record in heaven, the Father, the Word (Christ), and the Holy Ghost (the Holy Scriptures); these three are one (agree in testimony). And this is the record (testimony) that God has given to us eternal life, and this life is in (through) His Son."

10. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Hi—

that is true, even in *His Son* Jesus Christ."

11. "Grace be with you, mercy, and peace, from God the Father, *and* from the Lord Jesus Christ, *the Son of the Father.*"

12. "But Thomas, one of the twelve, was not with them when (the risen) Jesus came: the other disciples therefore said unto him, We have seen the Lord; but he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them; then Jesus came—the door being shut—and stood in the midst, and said, Peace be unto you; then said He to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing; and Thomas answered and said unto Him, My Lord and (the ejaculation) my God! And many other signs truly did Jesus in the presence of His disciples, which are not written, that ye might believe that Jesus is the Christ, *the Son of God.*"

13. "And He showed me a pure river of water, clear as crystal, proceeding out of the throne of God *and* of the Lamb (Christ). In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the trees are for the healing of the nations. And there shall be no more curse, but the throne of God *and of the Lamb* shall be in it (heaven), and His servants shall serve Him, and they shall see His face, and His (Christ's) name shall be in their foreheads: and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the sayings *of the prophecy of this* book. And I, John, saw these things, and heard them; and when I had heard and seen, *I fell down to worship before the feet of the angel* which showed me these things. Then saith he unto me, See thou do it not, *for I am thy fellow servant,* and of thy brethren the prophets, and of them which keep the sayings of this book; *worship God.* And he said unto me, Seal not the sayings of the prophecy of this book, for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last (of all sacrifices). *I, JESUS,* have sent mine angel to testify unto you these things. *I am the root and the offspring* of David, and the bright and morning star."

CHAPTER II.

The Commandments of God.

I. Thou shalt have no other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters; thou shalt not bow down to them, nor worship them, for I, the Lord thy God, am a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generation of them that disobey me, and showing mercy unto them that love me and obey my commandments.

III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

IV. Remember that thou keep holy the Sabbath Day: six days shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, neither thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within

thy gates; for in six days the Lord made heaven and earth, the sea, and all within them, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the heavenly place which the Lord thy God hath provided for thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

X. Thou shalt not covet any man's house, neither shalt thou covet his wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

THE COMMANDMENT OF CHRIST.

Thou shalt love thy neighbour as thyself.

CHAPTER III.

THE ORDINANCE OF THE FEAST OF UNITY.

OUR Blessed Lord, on the day of the Jewish Feast of the Passover, a feast of spiritual unity of purpose among the Israelites, knowing that His mediatory death would take place on the morrow, instituted a Feast of Unity, as a sacred ordinance for the future Christian Church, which should be to them a bond of union, like as the Jewish Feast of the Passover was a bond of union to the Israelites. The Lord knew that in the hearts of His disciples spiritual ambition lay lurking; He had observed their antagonism for ascendancy, and their consequent proneness to separation one from the other, for they were as yet but men learning to understand the mission of Christ. And as were His disciples, so would be His followers after them, all tending to separate one from the other because of the infirmity of their nature; therefore He taught them to cease their strife, and to live unitedly in the holy bonds of spiritual love one for the other, communing together as members of one holy family, each giving way to the other out of real mutual love, through real love for God. Instancing His own transcendant love for them, and for all mankind, in giving Himself to God, as a substitute, for the punishment of death, in the place of Adam, the great transgressor against the holy laws of obedience towards God; instancing also that He, an angel from heaven, living there with God and the holy angels of God in greatest happiness, of His own free will, out of His great love for God and for mankind, came down from heaven and became man, suffering distress, both of body and mind, and suffering that terrible thing in the sight of holy angels—death: that dreadful sign of a great punishment for rebellion against God. Instancing thus His great love for mankind, and urgently desired that His disciples, and all His after followers, should concede one to the other for the good of the whole Church, and for the good of all mankind; ordaining that the occasional Feast of Unity, after the forthcoming crucifixion, should be a real bond of union to all His true followers. At this sacred feast, His approaching mediatory death, their spiritual consolation, and spiritual unity among His followers, were the great themes of our blessed Lord.

"And when the hour was come He sat down, and the twelve disciples with Him; and He said unto them, With desire I have desired to eat this Passover with you before I suffer, for I say unto you, I will not eat any more thereof until it (the plan of God) be fulfilled in the kingdom of God."

"As the disciples were eating the Passover, Jesus took the (passover) bread and blessed it, and brake it, and gave it to His disciples, and said, Take, eat, this (pointing to His body) is my body, which is given (to death) for you; this do *in remembrance* of me. And He took the cup and gave it to them, saying, Drink ye all of it, for (again pointing to His body) this is my blood of the new dispensation, which is (about being) shed for many for the remission of sins; but I say unto you, I will not drink henceforth of *this fruit of the vine*, until I drink it new with you in my Father's kingdom."

Mark well, ye nations! the wine they drank was still wine, and which Christ Himself drank; and the bread mere passover bread, unchanged. Neither

bread nor the wine influenced for good Judas Iscariot in the least, nor prevented strife among the disciples, immediately afterwards, as to which of them should be the greatest among them, nor prevented Peter directly after denying his Lord, nor prevented the other disciples seeking safety in flight from the arrested Messiah, although Christ Himself blessed the bread and the wine; evidencing that neither the bread nor the wine had in themselves any spiritual value, like as the roasted lamb and the passover bread in the Jewish Feast of the Passover had in themselves no spiritual value. The spirituality of the feast consisting in the Israelites doing certain things in obedience to an ordinance of God, in commemoration of the great mercy of God towards their forefathers, and therefore towards themselves, who were in their forefathers, in the land of Egypt.

"And at the supper Jesus said, A new commandment I give unto you, that ye love one another; as I have loved you, so also do ye love one another; by this shall all men know ye are my disciples, if ye have love one to another."

For unless unity of purpose and mutual love bind together His professing followers, they are not of His Church; they cannot restrain the wickedness of mankind.

"Immediately after the supper Jesus went out and prayed, saying, Neither pray I for these (His disciples) alone, but for all them which shall believe in me through their word, that they all may be one (Church), as Thou, Father, art in me and I in Thee; that they all may be one in us, that the world may believe that Thou hast sent me; and the glory (word) which Thou hast given me I have given (uttered to) them, that they may be (of) one (mind), even as we are (of) one (mind). I in Thee and Thou in me, that they may be made perfect in one (unity of spirit), and that the world may know that Thou hast sent me and hast loved them as Thou hast loved me. Father, I will that they also whom Thou hast given me may be with me where I am, that they may behold the *glory which* Thou hast given me, for Thou lovedst me before the foundation (creation) of the world. O righteous Father, the world has not comprehended Thee, but I have comprehended Thee, and these have comprehended that Thou hast sent me; and I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved me may be in them, and I (loving remembrance of me) in them."

The sacred ordinance of the Feast of Unity is an ordinance of great value in the sight of all the zealous followers of Christ, those staunch believers who are convinced of the truthfulness of the Holy Scriptures, and who therefore strive their uttermost to win souls to Christ. They are the holy workers of the Church — the saints of the true Church of Christ; the very salt of the earth; the most estimable of all mankind within the earth; equal in the sight of God, one to the other, because they all are children of God—from whom are selected the spiritual teachers. This sacred ordinance is the very opposite to the nonsensical ordinance of spurious Churches, which attribute superstitious virtue to the bread and wine, altogether forgetting that the maintenance of mutual love and unity among His true followers was the great purpose of the Lord in instituting the sacred ordinance. Ye have erred greatly, oh ye many sects! the Messiah did not say that the passover bread which He Himself ate was His body, nor the wine which He Himself drank was His blood, but desired them to break bread and drink wine together, not as an ordinary meal, to satisfy the appetite, but expressly in remembrance of His mediatory death, urging them to love one another—instancing His own great love for mankind in suffering the terrible punishment of death in their stead. It is neither the bread nor the wine which sanctifies the partakers of the feast, but their mutual spiritual love and zealous unanimity of purpose—it is that which stamps them as the dutiful children of God.

Like as the sacred Feast of the Passover is a commemorative feast to the Israelites of their escape, so the sacred Feast of Unity is a commemorative feast of our escape through the one

great atonement. The Israelites to this day have commemorated their feast purely as in the days of Moses, never dreaming of attaching an idolatrous meaning to it; but not so the spurious Churches, to their shame; therefore these are split into fragments, and there is now no real Feast of Unity, because of the desire of the spurious teachers of the people to glorify themselves in the estimation of the people by impiously and foolishly pretending to work the miracle of converting bread and wine into the real body and blood of Christ. Herein is the root of the many evils which afflict the nations of the whole world, for the nonsense of professing Christians causes them to be powerless in converting the nations to God.

CHAPTER IV.

The Blessed Mother of Christ.

It was necessary, in furtherance of the mighty plan of God, fore-ordained before the starry skies and this round earth were made, that the angel Christ should come upon earth, and be born of a pure virgin, that He might be born without inheriting sin—for that which is inherited comes from the male, and not from the female—the female of every living creature simply nourishing, developing, and in due time producing, the fruit of her womb, like as the ground nourishes and develops the seed planted in it. It was necessary that the infant Christ should be born perfectly free from sin.

When the appointed time, as declared by the prophets, had fully come, the Holy Spirit of God—the living cloud which is everywhere throughout space—took the germ of living flesh and blood, which God made when He made Adam, and which for about 4000 years He kept in reserve, and placed it in the womb of the pure Virgin Mary, where it was developed, was nourished, and grew; and at the instant of its birth, the Holy Spirit of God brought out of heaven the living soul of the angel Christ, a soul deeply engraven with remembrances of God and of heaven, and enshrined it in the living flesh and blood that was issuing out of the pure Virgin's womb. Thus was the infant Jesus born into the world, without sin, and having, like all the children of men, two lives—

1. The life of His flesh and blood.
2. The life of His soul.

God being His only Father, like as God is also the only Father of Adam. Thus was Jesus born a child of mankind, and yet not a child of Adam, for naught that was in Jesus was in Adam at any time; and thus was the Blessed Virgin honoured by being made an instrument, in like manner as Adam, Noah, Abraham, Isaac, Jacob, Moses, Aaron, David, and numerous other holy people recorded in Holy Scripture, were equally blessed instruments in the hands of God.

Christ treated His mother Mary as a loving son treats a loving mother, but declared that all who loved God were His father, mother, sister, and brother, and gently chid the woman who said, "Blessed is the womb that bare Thee and the paps which Thou hast sucked," by rejoining, "Yea, rather blessed are they that hear the word of God and act up to it."

The mother of Jesus was the betrothed wife of Joseph, and became the mother of several children by Joseph, who were in all things as other children, not one whit holier born than they. Jesus was the firstborn of His mother, as it is written, "Joseph knew not his wife till she had brought forth her firstborn son." Again it is written, "While He yet talked to the people, behold His mother and His brothers stood without, desiring to speak with Him; He said unto the people, Who is my mother and who are my brothers?" He stretched forth His hands towards *His disciples* and said, "Behold my mother and my brothers." It is also written, "The Jews enquired of one another, saying, Is not His mother called Mary, and His brothers James, and Joses, and Simeon, and Judas? and His sisters, are they not all with us?" God fore-ordained that the mother of Christ should have children by her husband Joseph, to show mankind that she was like unto all other women, being simply an instrument of God in furtherance of

His holy plan for redeeming the souls of mankind.

Mary was born in sin, like all the other children of Adam, had the passions of women, and was subject, like all the other mothers of Israel, to the Jewish laws of purification, and died an *elderly married woman.* Her body corrupting like as the body of every child of Adam dies and corrupts, by reason of its sinfulness. In all things truly woman, like unto every pious daughter of mankind; and like them, being pardoned only through the mediatory death of Christ. Moreover, the souls of mankind in heaven have no recollection of the earth, sinful earth! all remembrances, the evil and the good, being wiped out by death; the soul entering there as it were newly born, not one spirit recognizing another as of earth, but recognizing each other only as children of the living God, and as children of King Jesus. Nevertheless, like as senseless men have made images of a man upon a cross, worshipping them, so have they made images and pictures of a woman, and worship them. Abominations in the sight of God, introduced by the early idolatrous Gentile converts, debasing Christianity by allying it with Paganism; imitating the Pagan Ephesians of old, by making for themselves an imaginary goddess.

At the birth of the infant angel-man Christ the blessed mother of Christ was truly a pure virgin; but afterwards she was no longer a virgin, but the mother of several children of Adam, by her husband Joseph. Yet does the spurious sect of the Papacy, for her idolatrous purposes, teach her deceived people the monstrous lie that she had no other child but Jesus, and died a virgin; wilfully lying in this as greatly as in the doctrine of the trinity of persons constituting one God; falsifying Scripture utterly.

CHAPTER V.

Heaven and Hell.

The whole of the starry skies in the sight of God are as a little speck, a very minute ball, the sun being in the middle *thereof; the very* minute ball being surrounded by the illimitable heavens, the dwelling-place of God, of His glorious Son, and of His holy angels—

the heavens, illimitable in extent, pervading all space outside the minute ball.

The greatest of all prizes is our entrance into heaven, to live there for ever with the Almighty God our loving Father, and with the loving, gentle King Christ, our kind deliverer, and with the loving holy angels; and to be ourselves like them, loving and holy angels for ever. God has not given to man intelligence enough to conceive the glorious happiness in store there for the pardoned souls of mankind.

On the other hand, oh ye nations! the greatest of all punishments, greater than the mind of man can possibly conceive, is for an immortal, disembodied soul to be shut out of heaven for ever, to be blotted out from the remembrance of God for ever, as mortified flesh that has been cut off to save a precious life. God will shield for ever His precious ones in heaven from their defiling presence; the dishonoured immortal souls of mankind are confined, as though they were dead, in one minute

spot, small as the seed that was in Adam, in the *centre* of this round earth, which is called in Scripture the bottomless pit, for ever. here beyond the confined mass of dishonoured, condensed souls, there is an infinity of space. First, beyond it are the other parts of the earth, then beyond the earth are the starry skies, then beyond the starry skies is the infinite space of heaven.

This round earth is the only ball in all the vast infinity of space that is defiled with disobedience towards God.

The Almighty God foresaw, before beginning the creation of the starry skies, that many of the seed of Adam, during many of the first generations, would become vile and unworthy to enter heaven; but, again, He foresaw that in the later generations the seed in those vile men would become acceptable, pardoned children of God, in numbers innumerable as the sands upon the seashore; therefore God made man, giving him an immortal soul, and found a ransom for many. Alas, alas! that Adam fell! Alas, alas! for all who fall!

CHAPTER VI.

Prayer.

Man cannot imagine the shape of the Glorious Person of God, just as no person can imagine the shape of light. The invisible soul is after His likeness, but the visible body of man is not like God; and who can see the soul of man? Therefore, when we pray to God, not being able to see Him, nor knowing His shape, we direct the attention of our souls towards heaven, far, far beyond the most distant star, and see by faith the glorious light that emanates from the Holy Person of God; but we do not see by faith God Himself, but only the glorious light—we cannot rightly imagine the shape of God.

The Holy Spirit of God alone can hear our prayers, for there is no other but the *one* God. The prayers of the godfearing are telegraphed, as it were, to heaven by the Holy Spirit of God to the Glorious Person of God upon His throne, and to Christ upon the throne of His kingdom; like as when our feet are touched, the touch is instantly telegraphed throughout the body.

When you have prayed that God may do a certain thing, sit not down idly and foolishly imagine that God will do it without your further effort. The mere idle desire of man to obtain food is not sufficient to procure it, but the earth is ready to assist the efforts of man in obtaining it. Strive to do what you pray for, and, if your prayer be a wise one, the Holy Word of God will assist you wondrously; according to the strength and wisdom of your efforts, so will be your success. God makes *yourself* His instrument in carrying out your desire. God must see yourself in earnest, then His Holy Spirit will work with you in proportion as you are in earnest and spiritually wise.

In praying, we talk to the unseen Holy Spirit of God, who is ever near us; like as we talk in the dark to a loving friend, whom we know is close by, yet unseen; beseeching Him to forgive us our sins, fervently thanking Him for His inestimable love in finding a Mediator for us, and for His goodness in constantly controlling the sun, the moon, the countless stars, and this round earth, thereby ensuring our safety while upon earth, and our daily food. Beseeching Him not to shrink from us, but to make in us a dwelling-place of His Holy Spirit, that we may be in Him and He in us, and so be His holy children for ever; asking for these, and all the other holy desires of our souls, in the name of our Mediator Jesus Christ, His Son.

Prayers uttered by the lips, aloud or silently, or silently by the soul, if with sincere fervour (for God loves not lukewarmness), are telegraphed to heaven by the Holy Spirit of God; but if insincere, or mere lip prayer, or uttered purposely before images or pictures, are not communicated to heaven, for they are as the evil words of the wicked, and as the bark of a dog, or the howl of a wolf, unworthy to be telegraphed to heaven.

Prayers for the dead are of no avail, for ever since the ascension of Christ, the great Judge, immediately after death comes irrevocable judgment.

The worship of God by prayer, by praise, and thanksgiving, God has declared to be man's holiest act, particularly if accompanied by acts of love and kindness towards mankind; for love of God begets a desire for the spiritual unity of all mankind, and begets softness of heart, especially towards those who love God, and begets pity towards those who are blinded by ignorance, and creates a strong, fervent desire that they also may become fellow worshippers—not a mere slothful wish, but an active desire to be of service in the holy cause, stirring the heart to deeds.

The proper attitude in the sanctuary, and secretly in the closed room, while praying, is kneeling—the soul supplicating, and the body humbled.

Mankind worship God when their love of God prompts them to restrain their brutish passions and their brutish thoughts. Their good words and their good thoughts honour God; and so do their good deeds, for they are evidences of their faith in God; they honour God in that they proceed from creatures made by Him. But evil men are a dishonour to God, for they are His failures, therefore God does not love those who dishonour him.

When we pray with sincerity, God pardons all our past sins infinitely more freely than a loving mother pardons her loving child, and we are then perfectly sinless in His sight. But frequent prayer is needed, for we sin frequently, in sins of omission and commission, therefore we need frequently to be freed from them.

The influence of the weak in faith is weak indeed, but the influence of the strong in faith is strong indeed in behalf of a worshipper, but valueless in behalf of those who have no faith. It is honourable in the sight of God to pray for the wicked, but still more honourable to pray for those who possess faith. The prayers of all the world will not save the soul of a wicked man; but if that man repents him of his wickedness, and believes in God, and in Christ his Redeemer, supplicating for forgiveness through the great atonement, then God will pardon him, not because of the prayers of the world, but for his own prayers.

Recollect, my brother, and you, my sister, that God desires our chief aim to be to live for ever in heaven. Beseech God only what you strive for: strive to obey Him in all things, and pray that all mankind may be led, through His Holy Word, to obey Him. Beseech Him to pardon your many sins and your many shortcomings, and the many sins and the many shortcomings of your fellows. Strive to understand His holy precepts, and beseech Him to give you a right understanding; and beseech Him to give all mankind a right understanding also. Strive to love all who love and reverence Him, and beseech Him to increase your love, and beseech Him to infuse His love in the heart of every one; strive to spread around you a right knowledge of God, and beseech Him to assist you in your efforts; strive to alleviate the distresses of your fellows, and beseech Him to assist you; strive for unity in the Church of Christ, and beseech God to infuse unity of spirit among mankind; strive to be tender-hearted, and beseech God that all mankind may also be tender-hearted one towards the other; strive that all you do, all you say, all you think, and all you write, shall be in accordance with His holy desire, and beseech Him that all mankind, in all they do, in all they say, in all they think, and in all they write, may also be in accordance with His Holy Word. Be zealous in extending the kingdom of Christ upon earth, and beseech God to infuse zeal into the hearts of His children. Strive to be as a stone to all temptation: to do, or say, or think, or write naught that is evil. Beseech Him to assist all mankind to overcome their evil passions, and all temptation; and finally, beseech Him that when you die, and as mankind die, all may be found acceptable heirs of the kingdom of heaven. Beseech for all these good things in the name and through the mediation of His glorious Son our Saviour, the Messiah Jesus Christ, and God will esteem you holy and acceptable always.

Lift up your united voices aloud in praise and thanksgiving, in songs of

sweet melody to God and His glorious Son; thanking God for having created you, for giving you a soul whereby you may worship Him; for His goodness in creating the beautiful earth for the sustenance of all His creatures; for the pleasant sunlight and the beauteous skies; for the glorious kingdom which He has prepared in heaven for His pardoned children; for giving us His written Word; for devising his glorious plan of redemption; for selecting the glorious Messiah, whom He foreknew would succeed in ransoming us; for His great goodness in accepting the Messiah's great atonement as our atonement, as a dreadful debt paid in full; and for the infinite goodness of God in adopting us through that atonement as His children.

Furthermore, let us lift up our united voices aloud in praise and thanksgiving to our Holy Messiah for consenting, of His own free will, to leave for a while the glorious, joyous heaven to become a man like unto us, that He might by His perfect obedience to God in all things restore us to the favour of God, which mankind, through the disobedience of Adam, had lost. And let us lift up our united voices aloud in praises and thanksgiving to the glorious Messiah, for undergoing His many sufferings upon earth at the hands of our fellow-men; for His perseverance while His soul was anguished by the wickedness and wilful blindness of men, and for undergoing during three days the dreadful penalty of bearing all the sins of mankind, whereby His body was unholy—every day, to one whose spirit was so holy, as a thousand years—on our behalf. Let us raise aloud in praise and thanksgiving, with sweetest music, to God and our Messiah, the heartiest songs, that our hearts may thrill with tenderness towards every creature upon earth.

Lift up your voices aloud in songs of melody, recalling to the memory one of the other the many mercies of our God, how that He spared our fathers, though their iniquity was as the iniquity of other men—and our iniquity before we rightly understood God even greater than theirs; recall to the memory one of the other, in songs of sweet melody, the wondrous love of our God, and of His glorious conquering Son for us. And in songs of sweet melody let us cheer each other while journeying onward to our happy heavenly home; and bid each other wait patiently and hopefully for the opening of the gates of eternal life. No longer sad as each in turn enters there, but joyous that they have entered.

With hymns of praise, of joy, and thanksgiving, let the streets, and country roads, and fields, and woods, and rocks resound, as your processions thread the way on the sacred day of rest, in unison with all sorts of sweetest music, on every sunny day of rest and days of festival. For when the spirit of our Messiah actuates the nations of the world, then will the days of sadness be past, and joyousness pervade all people, no longer shy to mention aloud the name of God; but all will rejoice to sing aloud towards heaven, uttering forth their happiness; and their beauteous sanctuaries shall be to them a place of spiritual comfort, and they shall be joyous in placing upon the altar there the gifts of loving hearts. And weariness of spirit shall be as a thing of the past, for their thoughts shall love to dwell upon the wondrous doings of God, and upon the precious blood which bought us. And the heaping up of silver and gold and possessions shall no longer be our great aim; and excessive labour shall be as a thing of the past. No longer will men be luxurious, but content; and peace and good will pervade the hearts of all mankind. No longer will the spiritual teachers of the people strive one against the other, nor will the people; but to sweet music they will sing together in unison, for a right knowledge of the Word of God will bind them together in unity of soul, in bonds of peace and of mutual love. Their chanting voices will be heard in heaven, and the angels join in unison; and from the one Church of Christ, diffused throughout the earth, will ascend to heaven continuously, now from one branch then from another, the sweet sounds of holy melody and holy prayer.

CHAPTER VII.

Justification by Faith.

Worship is speaking reverently to the unseen God, believing Him to be near by, listening. Through the sacrificial death of the body of Christ, God has promised to pardon, and accept as His children, all who worship Him, having faith—the faithful until death.

Faith is thorough confidence in the Holy Scriptures, combined with sincere worship, so that having faith, the faithful become spiritually wise, united, holy, and joyous—joyous as a little child nestling in the bosom of his father, whom he fondly loves, and by whom he knows he is beloved. Like as the telescopes of man reveal countless stars, that are unseen to the unassisted eye, and like as the microscope reveals countless very minute living creatures, that are unseen to the unassisted eye, so faith reveals to him who possesses faith his own utter unworthiness, thereby leading him penitently to present to God the great atonement of Christ as his atonement; and it reveals to him the glorious power, might, majesty, and love of God, and His glorious presence, in us, around us, and everywhere.

Some of the wicked slightly believe in the existence of God. Nay, more, some of the wicked also slightly believe in the Scriptures being the revealed work of God. Nay, still more, they also slightly worship God. But these have not faith in the sight of God, for they believe a little, but disbelieve much; they are obedient a little, but are disobedient much more; they honour God a little by their worship, but dishonour Him still more by their folly; they are men whose souls are in a mist, seeing a very little, spiritually, but their souls are withheld from seeing far, because of the mist of ignorance; like as the lesser creatures are blinded by the mist of ignorance, so are they.

The greatest of all the works of man, in the sight of God, is faith; all other works in comparison are as dross. It is through faith the souls of mankind are saved. He who possesses faith will strive to add other good works thereto, *according to the greatness* of his faith; will strive to do the will of God in all things, so as to become an obedient child of God; will habituate himself to good thoughts and good deeds; will love that which is good and abhor that which is evil; will strive to spread widely His Holy Scriptures, and will strive to give mankind a right understanding of God, so that they may be of one mind in the chief spiritual things.

No irreligious man, however extensive his good works, can be saved by them, for he is simply as a kind, harmless dove, or four-footed sheep, tender-hearted to his own kind, but rebellious towards God his Creator; neither dove, nor sheep, nor faithless man will enter heaven, for he lacks the chiefest of all good works—the one thing needful—Faith. By faith, therefore, and through faith only, do men become holy in the sight of God, the holiness of Christ being thereby imputed to them.

CHAPTER VIII.

Confessing Sins.

The Almighty God our Creator, and His Glorious Son our Messiah, alone can pardon the sins of any man. The pardon of God to a man ensues through the prayer for pardon of that man alone; therefore no other man can influence God in pardoning him. Were all the ministers of spiritual things, and all the rest of mankind, to pray with that man, and for that man, God pardons that man neither because of the prayers of the ministers, nor because of the prayers of the rest of mankind, but solely because of the prayer of the man himself. Believe not the lying ministers of spurious Churches, who say, "Confess your sins to us, and *we* will pray to God, and He will pardon you;" but spurn ye the lying priests from your nation, for they lie, and wear the mask of holiness to glorify themselves in the estimation of the people. God hears not their prayers, for they are abhorrent to Him, being liars. When you have sinned against any of mankind, confess your sin repentantly to that one, and strive to repair the injury; then, after having striven, pray to God for forgiveness, and God will pardon you. Trust not to the

prayers of others, but trust solely in your own prayer, for *none but yourself* can influence God and His glorious Son in your behalf.

CHAPTER IX.

The Ordinance of Baptism.

Like as the holy ordinance of circumcision among the Israelites gave to the circumcised infants membership in the Jewish Church, whereby they were publicly acknowledged to be children of Abraham, so, under the dispensation of Christ, infants and converts are, in accordance with the holy ordinance of baptism, baptized by sprinkling them with water; thereby giving them membership in the one Church of Christ, whereby they are publicly acknowledged to be fellow-members, and all the members of the Church, through their ministers, solemnly bind themselves to teach and train aright all thus baptized. The rite of baptism by the sprinkling of water is a necessary Christian rite, in like manner as circumcision was a necessary Jewish rite: it confers holiness, inasmuch as it is an act of obedience to Christ—all acts done *purposely*, in obedience to the teachings of Scripture, are holy, and confer holiness on the doers: the water itself confers no holiness. Take tender care of the little children, for they are your successors, and joyously receive them as fellow members.

This is the visible baptism by water.

There is another baptism, the *spiritual*, invisible baptism of the Holy Spirit of God, the living, invisible cloud, which thus takes place. When an infant, in process of time, understands the Gospel, and, believing in the mediatory death of Christ, worships God, supplicating for forgiveness of sins through that mediatory death, God pardons the sins of that soul, and the Holy Spirit of God joyously and lovingly enters into him, claiming him as a child of God. This is the inward baptism of the Holy Spirit, called the baptism through the blood or death of Jesus, because the Holy Spirit enters only into those who believe in the mediatory death of Jesus; it being only through His great atonement that mankind enter into heaven. So that it is necessary that each one of us should be baptized, not with water only, but with the Holy Spirit of God also.

It is good that the children of Christians should be baptized with water during their early infancy, for then, during their childhood, God graciously imputes to them the piety of their parents.

CHAPTER X.

The Ordinance of the Sabbath.

God has ordained that every seventh day should be a day of rest from servile work, both for man and for the cattle in the service of man, that the rich man, the poor man, the household servant, and the cattle may enjoy a day of peaceful rest and serenity, and may all be equally free from toil on that day. Man may not do anything for hire, or buy or sell anything on that day; whatever be done, one to the other, must be done from kindness, and not for reward, for the Sabbath is the birthright of all mankind, and of the cattle in the service of man. Let no man defraud them of this their birthright; it is a treasure highly to be valued by all. He who labours voluntarily for hire on that day, when he might with safety rest, is a slave to his avarice, and void of understanding, not comprehending the goodness and love of God for us in ordaining rest from servile work on the Sabbath day—a rest and change so necessary to all.

God has also commanded that the Sabbath should be kept holy, holy to the Lord, by fervently worshipping in the sanctuary on that day—not necessarily during the whole day, for that would be wearisome, lifeless worship, but part thereof. The day is to be made holy by the fervent worship of God in His sanctuary, this public worship making that day holy to the sincere and penitent worshipper, worshipping Him by also striving to restrain our inclinations to do or think evil, and in striving to help our fellow kind in all good works.

Mere abstinence from servile work on the Sabbath day, without fervent public worship, does not make it holy.

To the God-fearing worshipper

worshipping in the sanctuary, all things are holy on the Sabbath day. In toiling to relieve his fellow men from misery or pain; in toiling to spread a knowledge of God's will to the young, the middle-aged, and to the old; these things he may do, as a child of God, having spiritual love, for it is lawful to do any good thing on the Sabbath day. If a servant, she may perform acts of necessity, having spiritual love, but not for money. Take heed, ye nations! let not the servant be defrauded of the Sabbath day. Man may eat and drink moderately, and gently recreate. Eschew the acquisition of knowledge that relates to the handiwork of man, on the Sabbath day, but rather trace out the wondrous works of God, and strive to comprehend His Holy Scriptures.

The Sabbath is a day not of sadness but of holy joy, a day of rest from the cares and anxieties of our earthly life; a day of holy joy—joy to the soul and to the body, that the Lord our God has pardoned our sins in the midst of the congregation of His children, that we have been reconciled to Him there once more through the great atonement of our Messiah.

The godless are miserable, discontented, selfish, vicious, cruel, morose, and downcast, because they know not God; but ye, worshippers of the Most High God, be ye joyous, because ye are His adopted children whom ye will soon see in that joyous heavenly house which has been prepared for all who love Him and His glorious Son, our Messiah. Be ye therefore joyous, with a quiet, holy joy. And be stirring; show thy love to thy brethren, to those who are thy fellow worshippers, and to those who know not God. Let thy love win their hearts, that they may be desirous of being joyous and loving as thyself. Keep not thyself from thy fellow kind, but mix with them, setting them a good example with humility. Draw them also to do well, especially the young; mould them to thy ways, but conform not in the least to their evil ways. Be watchful, therefore, over thyself, remembering *that the Sabbath* does not make thee *holy, but thou, if* thou art a sincere worshipper of God in His sanctuary, makest it holy to thyself. If thou art sick, and confined to thine house, thou makest it holy to thyself by privately worshipping God there. And when ye go among a nation of Sabbath breakers, observe thou thy Sabbath, that they may understand how much more reasonable thy Sabbath is than theirs.

CHAPTER XI.

Ordinances.

The ordinances of man, concerning spiritual things, are by themselves nothing; nay, the ordinances of God are by themselves nothing; nay, yet more, the Holy Scriptures, the Word of God, by themselves are nothing; they cannot by *themselves alone*, according to the law of God, save the soul of any man. For if a man were scrupulously to follow all the ordinances of God, and had in his memory every word in the Holy Scriptures, yet worshipped not God, his soul would not be saved, for he would still be unholy in the sight of God, a follower of mere outward ceremonials, a man not having the love of God in his heart. Therefore ordinances by themselves are nothing; they are as roads leading to a great city, but are not the city itself. To the Israelites, the ordinance of circumcision and the ordinance of the passover were but aids to salvation, but were not salvation itself. In like manner, the ordinance of baptism, and the ordinance of the Feast of Unity (the Lord's Supper), are but aids. Ordinances are *aids* to unity, to mutual love, to separation of the faithful from the unfaithful, and for the partial separation of those of weak faith from those of strong faith.

CHAPTER XII.

Repentance.

Repentance is belief in the existence of God, and of having misbehaved ourselves in word, thought, and deed in His sight, and of our utter unworthiness to enter heaven, where God is, without His pardon; sorrowing for past misdeeds, and humbly supplicating for the

pardon of God, through the mediatory death of Christ, the Messiah. Thus sincerely repenting, and sincerely supplicating God, He graciously pardons the penitent; His Holy Spirit no longer shrinks from him, but, being purified by pardon, His Holy Spirit lovingly and joyously enters into him, and claims him as an adopted child of God, and an inheritor of the kingdom of heaven.

Like as water washes the skin from filth, so the pardon of God purifies the soul from all past sins. The pardon of God is obtained first by believing in the mediatory death of Christ the Messiah, then by sincere repentance, then by sincere supplication to God for pardon, then by a sincere determination to strive to the uttermost against our evil thoughts, our evil words, and our evil deeds.

CHAPTER XIII.

Being Born a Second Time.

Every child when born is a descendant of disobedient Adam—Adam's child; but when he worships God aright, sincerely supplicating for forgiveness of sins, God pardons him, and His Holy Spirit enters into him, and claims him as a child of God, an inheritor of the kingdom of heaven; no longer a child of the man Adam, but the adopted child of God. This is the second birth.

CHAPTER XIV.

Election.

Before God created the sun, the moon, the countless stars, and this round earth, He ordained that every one of mankind who received the baptism of His Holy Spirit, continuing faithful until death, should be elected to have heaven as his dwelling-place. Every man, every woman, and every child can receive the baptism of His Holy Spirit, the Holy Spirit entering into them, God in them and they in God, by their believing and worshipping God, and striving to obey His Holy Scriptures. The obedient are the elect of God. He has elected, that is, chosen them as His children. *With themselves alone it rests* whether they obey or disobey, for God turns no man to the right hand nor to the left, neither to do a good thing nor to do an evil thing; only through His Holy Scriptures does God influence the heart of any man. Therefore, ye people, be not blind and superstitious in this matter; heaven is open to all who strive to obey God.

CHAPTER XV.

Idolatry.

Thus saith the Lord God, "Ye shall make ye no idols nor graven image, nor rear ye up a standing image, neither shall ye set up *any* image in your land to bow down before it, for I am the Lord your God."

No man hath seen God at any time; neither can any man have the least knowledge of the shape of God. Like as no man has the least knowledge of the shape of sunlight, or of the shape of the soul of man, therefore the wretched efforts of puny foolish man to represent God as of this shape or that shape, are dishonouring to God; and more dishonouring still—that man to whom He has given a soul, should become as unintelligent as a dog, by worshipping them; and behave as though he were mocking the unseen God, the Creator of all things.

And remember, oh ye nations, the mediatory death of Christ is to be held *in remembrance*; not by means of an image upon a cross, but like as we have God in our thoughts, or like as we have a distant relative in our hearts. What wouldst thou think of the man who could not remember his mother unless he had a plaster, or wood, or stone image representing her? If thou, with thy limited wisdom, shouldst consider the man a fool, how much greater must his folly appear to the all-wise, all-powerful God, in the man supposing that a vile, inanimate image should be at all like God.

CHAPTER XVI.

The Beauty of Holiness.

Behold, oh man, the countless stars, in number as the grains of sand upon the sea-shore, innumerable. These, the sun.

the moon, this round earth and all its contents, animate and inanimate, were made for man—for his pleasure and for his enjoyment—nevertheless, all these things in the sight of God are as dross compared to one holy angel; for those God can make at any time, and in any number; but one obedient angel, one tried angel, exceeds them all in value in the sight of God.

He has made countless living creatures for the benefit of man, but in His sight they are as grains of sand, because they worship not God more than do grains of sand. A worshipping man understands somewhat of God, therefore God accepts him as His child; but those who do not worship Him are of less value in His sight than grains of sand; for those who do not worship Him, being disobedient, are unholy, whereas grains of sand are not unholy.

The wicked man deceives himself, for his body is not more wonderfully made than that of other living creatures; therefore, thus far, they are equal, one not more highly prized than another. But a worshipping man exercises his soul and talks to God, speaking to Him as his Holy Father; and the Holy Spirit of God lovingly responds thereto, graciously enters into him, and claims him as His child; therefore His child is beloved, but the wicked man is despised.

Oh man! thou lovest thy dutiful son, thy loving son; wouldst thou part with him in exchange for thousands of lice, nay for millions of lice, nay for hundreds of millions of lice? You say, "No!" in abhorrence. Why not? for each one is a living creature, and as wonderfully made as the flesh and blood of thy son; nevertheless, thou hatest them but lovest thy son, for he is thy beloved child, whereas they are hateful vermin in thine eyes. In like manner, God considers each one of His children of more value than millions of wicked men, for He loves tenderly the one, but abhors intensely those millions. Abhorring them, but not the lice, for these cannot possibly comprehend God, but to wicked men God has given that power, and with it they worship Him not, but use their higher intelligence in mocking and despising *Him.*

As one sound seed that germs and becomes a goodly tree, exceeds in value all the seed which have rotted in the ground, not becoming trees, so does one worshipper of God in His sight exceed in value all the wicked men who have died in their sins, for they are His failures. In like manner as a husbandman sows many seeds, knowing that many of those he sows will never produce fruit, so God has sown the world with mankind, only a comparatively small portion of whom have had the wit to understand that God, their Creator, is to be worshipped, and be supplicated for pardon through the mediatory death of Christ, and, being pardoned and converted to God, thereby yield unto God the good fruit of holiness. But hereafter the earth will become more fruitful in holiness, because the intelligence of mankind will be clearer, and then great will be the spiritual harvest of our God and of our Messiah. In like manner as God waited about 4000 years before He, through the Messiah, redeemed the soul of man, so God has waited for the great spiritual harvest the future will produce.

CHAPTER XVII.

Teachers of Spiritual Things.

God appoints neither the priests of the worshippers of the sun, nor the priests of the worshippers of the monkey, nor the man-eating priests of man-eaters, nor the priests of the worshippers of the crocodile, nor the priests of the worshippers of the serpent, nor the priests of the worshippers of Mary, nor the priests of the worshippers of Mahomet, nor the priests of the worshippers of other follies—no! nor even the ministers of the true worshippers of Himself!

God and the Messiah have commanded that mankind should select as their ministers holy men, and should utterly abhor and displace their spiritual teachers if unholy. In like manner as God has left to the free will of mankind to obey His holy precepts or to disobey, so He has given them free will to appoint as their spiritual teachers whom

they may select; the Scriptures alone God has given as their guide to distinguish holy teachers from the unholy. He who teaches in accordance with the Scriptures is a worthy teacher, but he who teaches not in accordance is an impostor, abhorrent to God.

No one man has more power, spiritually, than another; all are equally powerless since the days of the last of the Apostles; therefore if any man pretends to supernatural power, he is a liar. Holy men are not pretenders, it is the vile only who wish to deceive.

In the sight of God there is no occupation so honourable to mankind as that of a *true* spiritual teacher; and in the sight of man it should be the most honourable also.

CHAPTER XVIII.

Ceremonials.

When people congregate together for public worship, in prayer, in praise, and in thanksgiving, there must of necessity be order in their worship; therefore it must be ceremonious, otherwise it would be a confusion of tongues; for to worship publicly is to speak or sing to God *aloud* in unison, glorying that we have faith in God, not being ashamed to acknowledge Him *aloud* before our fellows —so that all public worship must of necessity be ceremonious. Now, the lukewarm and the young are soon wearied by a long, monotonous ceremonial; their strength flags, and their ears become dull, and their understanding very weak; therefore they take no pleasure in their worship, it becomes a mere pretence, a mere sham, and, being tempted by the world, yield to its allurements. Therefore the ceremonial must not be monotonous, but varied and stirring; stirring with songs of praise, songs of thanksgiving, and with songs cheering one another in their journey towards heaven, with sweet music to aid and lead the people.

In the ceremonial by itself, or in the music by itself, there is no efficacy; the honour done to God is in the holy utterances which proceed from the stirred *hearts of the sincere worshippers.* Ceremonials and music are simply *aids* to the people, to neutralize their tendency to weariness, and to sing and pray in unison.

CHAPTER XIX.

The Sanctuary.

The sanctuary is a building consecrated to the use of the God-fearing, wherein they may assemble together, and unitedly worship God aloud. The building simply shields them from the weather, shielding them from the rain, the sun, and wind; liable to be destroyed by lightning, by wind, by fire, by earthquake, and by time. It is called the House of God, because it is set aside wholly for the use of the worshippers of God, wherein they may publicly acknowledge God in the presence of mankind. The bricks, the stone, the mortar, and the wood used in the building thereof, and its decorations, are not esteemed in the sight of God, the Creator of the starry skies; but His Holy Spirit enters largely into the penitent while congregated there; their hearts are the living temples of the Most High God. The bricks, the stone, the wood, and the mortar, are as *dross* in His sight; but the soul of even one penitent is as a pearl of great price, and the congregation of many penitents is greatly esteemed by the Most High God. Nevertheless the building, being set aside for holy purposes, is not to be lightly esteemed, nor too highly regarded —*not superstitiously.* Its value, in the sight of God, consists in its being the place where His children upon earth meet unitedly to worship Him; without them it is as dross in His sight, *but with them* it is a holy house; therefore no one part of the building is holier than another.

There is no need for a sacrificial altar in the sanctuary. A sacrificial altar was truly needed under the Mosaic dispensation, because then the blood of slain creatures was shed upon it as a sacrifice unto God, that by this act of obedience to God the Israelitish worshippers might have removed from them temporarily, until the mediatory death of the Messiah, the curse wherewith God

cursed the soul of Adam. But the sacrificial death of Christ, which took place not upon an altar, nor was His body placed upon an altar, but upon a vile instrument of murderers, was an all-sufficient atonement once and for ever for the removal of the curse wherewith God cursed the soul of Adam from every one of Adam's descendants; therefore no more sacrifice of blood is needed, consequently no sacrificial altar is needed. The only sacrifice man now offers is a penitent, worshipping soul, which cannot be placed upon an altar of brick, or stone, or wood, for it is enshrined in the living altar of his body; therefore the presence of a *sacrificial* altar in a sanctuary is a sign that the worshippers there do not rightly understand the dispensation of Christ. Where several followers of Christ assemble to worship God, *there* especially is the spirit of belief in the Messiahship of Christ among them, leading them to unite in prayer and in songs of praise, acknowledging Him *aloud* as their Messiah.

CHAPTER XX.

God is the only Invisible Spirit near to Man.

The wickedness that exists among mankind, God has mercifully shielded from the angels in heaven—they can neither see us, nor we them—they live in the joyous heavens, with God and His glorious Son; never visiting the earth—neither has the glorious Messiah visited the earth since His ascension. The pardoned souls of the righteous are, at their death, at once carried lovingly into heaven—the souls of the unpardoned wicked ones are, at their death, at once sent into perdition, far away for ever from mankind. The Holy Spirit of God alone is the only invisible Spirit that is near to man—therefore, ye nations, be neither foolish nor superstitious; nor permit at any time superstitious notions to be mentioned, for they are antagonistic to a right understanding of the Holy Scriptures.

CHAPTER XXI.

The Providence of God.

The Almighty God has framed certain laws for *His own* guidance in governing the things in heaven, in the starry skies, and in the earth—laws that are unchangeable.

The angels in heaven have perfect free will, and being exceedingly wise, righteous, and filled with the Holy Spirit of God, are holy always, obeying the precepts of God for their guidance in all things.

The orbs in the starry skies being inanimate, obey perfectly the laws of God—the inanimate things of the earth being inanimate, also obey perfectly the laws of God; so that summer and autumn, winter and spring, day and night of varying lengths, clouds and sunshine, the ground and the waters producing food for the support of living things, ensue generation after generation.

Living things of the earth in many things obey the laws of God intuitively—in other things they neither obey nor disobey, in that God has not given them the intelligence to understand His Holy Scriptures. To man alone God has given the tremendous power of disobeying Him, *by giving him a soul*, that holy thing capable of comprehending the precepts of God—and giving to that soul free will.

God gave to man a soul and free will, that by comprehending and obeying God of his own free will, not being coerced by Him—of man's own free will, obeying God, as do the holy angels—man might live for ever in heaven as the angels. Without a soul and free will, man would have been as the lesser creatures, the cat, the dog, and the like, utterly unable to commune with God; therefore, like them, utterly unworthy to enter heaven, and utterly unworthy to be the companions and equals of the holy intelligent angels of God.

To naught out of heaven, except to mankind, has God given a soul and free will—gifts of inestimable value to all who use them aright, in that through them they become angels in heaven; but

gifts *greatly to be dreaded by all* who use them in disobeying the precepts of God, as revealed in the Holy Scriptures.

God shields mankind from every deviation of the stars, or earth, or sun, or moon; causes the sun to shine, the clouds to give out their beneficent moisture, and the ground to give up its treasures, for He compels them to obey perfectly His laws. But God does not shield you, oh unwise nations! from the consequences of your ignorance of God, of your injustice, nor of your other follies, neither your people from the bitter consequences of their wickedness one towards the other. God has commanded and *given you the power to shield yourselves* from the wickedness one of the other, by your inculcating right knowledge and uprightness among all mankind. Obey God!

God has laid down the law that He will turn no man either to the right hand or to the left, neither to do a good thing nor to turn him from any evil thing, excepting only through His advice, as recorded in the Holy Scriptures, neither urging the elements nor holding them back; reserving to Himself to set that law aside temporarily for certain great purposes, as when God, on behalf of the prophets, worked miracles, and prompted them to prophecy, and to do and write certain things for the instruction of man, that man might comprehend the will of God.

CHAPTER XXII.

The Resurrection.

God formed Adam, giving him an invisible spirit and a visible body in *temporary* union, providing him with a body capable of perpetuating his own kind, and furnishing it with eyes of limited vision—eyes incapable of seeing God, or the holy habiters of heaven. When death is ensuing, all things become dim, and the things of earth and the starry skies seem to fall and melt away before the eyes, no more to be seen by those eyes for ever; the union of the body with the soul is severed, never again to be re-united. The invisible spirits of the children of God, no longer trammelled with flesh and blood, *instantly* see God and His glorious Son, becoming angels without bodies, like to the other angels in heaven; but their bodies of flesh and blood left behind them upon the earth, as unworthy to enter heaven, become dissolved, never again to be their bodies, like as a candle, when burnt, is annihilated as a candle, dispersing, never again becoming a candle.

The dying infant rises not again as an infant, neither an old man as an old man, neither the decrepit as decrepit, neither a husband as a husband, nor a wife as a wife, neither a maid as a female, nor a young man as a male; their souls alone, which are neither male nor female, but like to the image of God, rise to immortal life in heaven, never again to be united with anything that shall die. In heaven there is neither marriage nor giving in marriage. The body God fashioned that it might perpetuate mankind over all the earth; being only fitted for the earth, it remains within the earth; being part of the earth, it continues as part of the earth. But the soul, not being formed out of the constituents of the earth, remains not within the earth, but is carried into heaven, its native home, excepting those condemned to be shut up in the bottomless pit for ever.

Before the Messiah rose from the dead, after His crucifixion, and ascended into heaven, all the souls of mankind that had been provisionally pardoned were asleep in Paradise, in a beauteous orb of the starry skies; and the souls of the wicked were also asleep in a part of the earth God had set apart for them, far away from all mankind. When the Messiah had ascended into heaven, the Almighty God, our Creator, placed His victorious Son on the throne of His kingdom, next in power to Himself, and appointed Him King over all the redeemed souls of mankind, and the Great Judge and Intercessor of all mankind. Then quickly the souls of the good in Paradise were awakened, and tenderly and lovingly carried by the Holy Spirit of God into heaven, and a large measure of His Holy Spirit there given to each soul, being pardoned through the medi-

tory death of Christ. The sleeping souls of the wicked were then awakened, and being judged by the Great King, the Christ, were condemned as unworthy to enter heaven; quickly their souls were driven into perdition, and there shut up from everything else for ever. Thereafter, as mankind died, they were *instantly* judged by the Great King, and rewarded or condemned. And those of us now alive, who have the *seal* of Christ upon us as God's children, will be caught up and carried into heaven *instantly* the soul separates from the body.

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PART V.

RE-ORGANIZATION

OF THE

ONE HOLY UNIVERSAL CHURCH OF CHRIST.

CHAPTER I.

To the Nations.

Look around you, oh ye nations! upon all the people throughout the world, and mark how much alike they are in doing evil, because of their ignorance in comprehending God. Verily, verily, they are very much more like brutes than like the angels in heaven; they have fallen greatly, so greatly, that they have become as mere intelligent cattle. Whose is the fault? The fault, the terrible fault, *is that of the law-makers*, the present and the past, who have been more intent upon enriching and raising themselves over their fellow-men than in instilling right knowledge into the people; they have been more intent in retaining their position as masters, and the people as servants ministering to their luxuries, than to raise the thoughts of themselves and people towards God, who is the Almighty Benefactor of all mankind alike. *The law-makers mould the ways of the nation for good or evil;* hitherto they have been evil, therefore the nations have been moulded into evil ways and evil thoughts. And now behold, ye nations! your law-makers are as the officers of a ship whose rudder has been shivered by the tempestuous waves, amid rocks on every side, one narrow channel only being open, through which the ship unwisely entered. Those officers shall be deposed, and the guidance of the ship back through the narrow channel and to a right course entrusted to wise hands, and they shall succeed.

The *chiefest* of all the duties of the law-makers of a nation is to do their very utmost that in spiritual things the people be not deceived, for if the rulers permit them to be deceived by one society or by another, assuredly strife and disorder will reign in that nation so long as the people are being deceived, for certain of the most right-minded of the people will resist the spiritual deception, and will expose the deception in its nakedness. The law-makers of a nation are utterly unworthy to be law-makers if they neglect this, the chiefest of all their duties, for through their negligence they are not promoters of concord, but of discord; therefore as baneful as a pestilence among the people.

It is the fault of the law-makers that spiritual error is so rife among the nations; the law-makers have, as it were, given license to clerics to deceive the people in spiritual things; therefore the people are very evil through being kept in ignorance of God. In temporal things the rulers strive through their laws to restrain fraud, but *do not check spiritual fraud*, which is greatly more mischievous than the other. The *clerics require to be restrained*, for they are but men, and all men are at times tempted by ambition, and some fall away; they should not be permitted to teach aught that is spiritually untrue. You inquire, What is truth? *Truth is not a lie!* Therefore, when a cleric teaches that himself or fellow clerics have greater spiritual power than other men in any one thing, and is unable to prove his assertion satisfactorily to the common sense of mankind, let the law-makers sternly prohibit him any longer from teaching the people, for being a liar he is utterly unworthy. It is the desire of lying clerics to cause the

people to be superstitious, that they may be able the more effectually to defraud them, and to hold clerics in superstitious reverence. It is the law-makers who err, for they, being the rulers of the people, should shield them not only from the thief but from the clerical defrauder, who is greatly more mischievous than the thief, in that he causes the people to become superstitious and foolish, teaching them things that are untrue. When clerics become teachers of truth, the people will love them because they are teachers of truth, and worthy *living* examples to their fellow-men.

And, ye professing Christians throughout the world, mark how different are the teachings of the many sects one from the other; every one teaches differently from the holy teachings of God. Not one truly comprehending even that foundation of all religion—the holy plan of God; therefore they necessarily miscomprehend His holy teachings. All travel their separate paths; all diverge more or less from the main road. Truly ye have much of the truth, but ye have much of error also; *your errors mar greatly the truth that is in you.*

There is hardly anything so foolish but that many of the thoughtless, the foolish, and the ignorant of a nation will not believe, if the spurious Church of that nation does but teach it, for there is great weight in the eyes of the people in the Church that is endowed by the nation; therefore it is very hard to weed from the endowed Church of a nation any foolish doctrine. It is not well, oh ye law-makers! to permit any Church society to be endowed by the state, nor permit any Church society to be endowed with riches; what it yearly requires should be yearly earned. Cease to endow! be not afraid, for like as the goldsmith refines his gold, separating it from the dross, so will you separate spiritual gold from spiritual dross. Remember always that an endowed spuri- [illegible] thorn to the right-minded, [illegible] ator of evil, a very [illegible] der of sects, [illegible] retentious [illegible] true Church requires no endowment, for the true children of God love to be the stewards of Christ, their King.

The endowment of spurious Churches is the cause of their perpetuation; being superstitious, lukewarm towards God, and nonsensical, they cannot stand without being endowed. Cease to endow! let not any of your religions be endowed, for endowment is the source and perpetuator of many evils; let them neither retain buildings nor land, except that retained for their religious purposes, nor suffer them to hoard; what they yearly require let them yearly earn from their own followers. Then will endowed lies and endowed spiritual pretenders melt away, and one by one the many disunited sects will fall, but the followers of the true religion will grow in numbers and usefulness.

Now understand, oh ye nations! if you desire to perpetuate discord, endow; but if you desire your people should live happily together, and prefer good to evil, then let not one of your religions be endowed. The followers of the Church that is true will labour joyously for her needs, but the followers of a spurious Church will unwillingly labour to uphold what is spurious, and little by little they will leave it to perish. Fear not! the evil, disuniting influence of the spurious sects will be shattered to pieces, and in its stead shall be unity and concord among mankind; evil things will decompose and afterwards become good things. Fear not, therefore, but boldly and promptly disendow every religion in your nation—it is enough for a state to teach the young, and hold fast the Holy Scriptures purely. In proportion to your promptitude in these things, oh ye nations! so shall your misery be shortened.

Behold! the time is at hand when the spurious Churches of the whole world will fall, because of their nonsense, and their unwise followers will be sorrowful; but when the beauteous, true old Church of Christ rises on their site, then will the hearts of all mankind rejoice; their sorrow will be but for a little while, but their joy God will perpetuate for ever.

And remember always, ye nations, that the children of God can govern

their society better, far better than the temporal rulers can govern it. The meddling of temporal rulers is as a thorn to the true Church, a very brand of discord, a great evil; therefore, ye nations, let the true Church govern herself.

Understand clearly, oh ye nations of the whole world! the children of men are born into the world without knowledge, but they acquire knowledge as they grow, either good or bad, according to what they see and hear, *righteously inclined if well nurtured and rightly taught,* evil inclined if left in ignorance or wrongly taught. *The welfare of a nation depends wholly upon the right or wrong spiritual training of the people.* Were the people to be ever so skilful in things appertaining to things of the earth, they would be an evil people, rioting in wickedness, if they obeyed not God. On the other hand, were the people very unskilful in all earthly things, yet had love for God and for mankind in their hearts, they would be an estimable, holy people in the sight of God. Therefore, above all things, a wise nation should instil into the minds of all the children of that nation a knowledge of the Holy Scriptures; a wise nation should claim all the children born in the nation, and living within the boundaries of the nation, as in the guardianship of the nation. The nation shall not suffer any one to stand in the way of a thorough knowledge of the Scriptures being grafted in the children of the nation; this shall be the sacred duty of the nations; they shall not heed the many sects. *The Holy Scriptures shall be to a nation as its Church*—the Holy Scriptures as accepted by the present Trinitarian Church of England, for they are not adulterated. It shall be the sacred duty of every nation to educate all their children in a knowledge of the Holy Scriptures as they are, without straining them to suit this doctrine or that doctrine, by trustworthy instructors approved of by the nation. Until the age of at least fourteen years, shall every child be educated; it shall be accounted an abominable thing, *disgraceful to the nation, for a child not to be educated, in that every child* has a sacred claim to be taught how to save his soul.

The children of a nation shall be deemed to be in the guardianship of the whole nation, entrusted by the nation to the sub-guardianship of their parents. Should the parents neglect their duty, then shall the education of the children be undertaken by the nation at some cost to the parents. No one shall be suffered to stand in the way of the education of the children of a nation. If a man be satisfied himself to be a fool, it shall not be suffered that he also make his children fools; if a man be mulish in this sacred thing, he is unworthy to have the charge of his children; it shall not be suffered that children should, by the neglect of any one, breed evil in a nation. Ignorance of the Holy Scriptures, by the great mass of a nation, is the foundation of all the evils in a nation, whereas a right knowledge throughout the nation secures peace and happiness; therefore every nation shall consider it a sacred duty that every child be taught that *foundation* of all true knowledge, a knowledge of the Holy Scriptures. Then will the laws of every nation become just and equitable, the people happy, and true followers of Christ, worshipping God from the heart; then will all the nations be united together, each nation a separate branch of the one old Church of Christ.

CHAPTER II.

Spurious Churches.

Look around you, oh ye nations of the whole world, upon the many religions. Is there one that is sound, one that is based wholly upon the word of God, and governed in accordance with it? No, there is not one; each is unsound, from the crown of the head to the sole of the foot; each has gone astray, therefore they will fall, and greatly will mankind rejoice hereafter, that they have fallen never more to rise again.

Idolaters.

Listen, thou Papacy—chief of idolaters; thou deceiver, calling thyself a

Christian Church, whereas thou art not so, thy idolatry severing thee from the Lord Christ; thou mystifier and perverter of the Holy Scriptures, to serve thy idolatrous practices; thou enemy of mankind; the destroyer of souls that place their trust in thee; the stumbling-block of the whole world, therefore the chief of the vile ones—know now that the God of Heaven has shut his ears from thee, He refuses to hear thy prayers always, because thy hypocritical priests have long perverted His holy teachings, that they might raise themselves above their fellows, and take the place of God, and of His Son; teaching them the foolish doctrine of the Trinity; to bow and utter prayers before images —God's abhorrence; teaching them to worship relics even, in thy great folly, spurious relics; teaching them to worship bread, and worship wine; to kneel before priests, confessing sins to those priests habitually; teaching the people that thy priests have power, supernatural power, to forgive sins, thereby in thy great arrogance falsely pretending that thy spurious priests are even holier than the holy angels of heaven, who never have sinned, for they possess not such great power. From thy very commencement thou hast been false, *more ambitious to raise thy priests above other men than to obey God;* more arrogant in thy pretentiousness, and more cruel towards thy fellow-men, than ever were the godless. Thou hast been more prominent than other sects, because of thy stricter discipline, of thy greater audacity, of thy dissimulation, of thy great cunning, and because thou hast kept thy people from knowing aught in scriptural things other than what thy spurious priests teach them; so that thou hast compelled them through their ignorance to be of thy spurious Church. Nevertheless, many despise thee, for clearly they see on thy frontlet "Liar!" stamped deeply. They have become bewildered, reckless of the future, and unbelievers in God, because of thee, and thy people have become almost as senseless as the heathen. Now know, that from thy commencement the Holy Spirit of God *has refused to communicate* thy prayers to God in heaven. As thou hast refused to pray to Him, as *all* the holy men of old prayed, purely, without images, He also has refused to listen to thy impure supplications. Where has His word taught thee to use images? Where to worship bread, and worship wine? Where to reverence relics? Where has it taught thee that the people should habitually confess their sins to any priest? Where has it taught any priest to be a pretender to supernatural power? Where has it taught thee that any priest has power to pardon sins, or authority to receive the kneeling reverence of men? Where has it taught thee to arrogate thyself most presumptuously before God and man? The indictment is long, nevertheless it is not yet finished. Where has it taught thee that God is three separate Persons? Where to pray to thy suppositious saints? Where has it taught thee to enjoin men to pray to imaginary saints, whom thou canonizest from time to time? Where has it taught thee to worship a queen of heaven? And where has it taught thee, thou adulterator of Scripture to suit thy follies and thy idolatry, that thy judgment is unerring, and that the judgment of the vilest of thy predecessors was unerring also? The Holy Scriptures nowhere tell thee these things. Thou pretendest to thy people that thy spurious Church is founded upon the Holy Scriptures; thy doctrines and thy cruelty towards the readers of those Scriptures, who were in thy power, give thee the lie, for thou hatest the Scriptures, and greatly fear their spread among mankind, lest their eyes should be opened and thou shouldest be seen to be but a mere idolatrous, spurious Church, whose doctrines are not the doctrines of Scripture. Thy spurious Church is based upon lies, and not upon God's word, like to the spurious Church of Mahomet; the name of Christ is to thee but a mask. Therefore God has shut His ears always, and has not heard thee, for thou art a spurious Church. Yet a little while, and the earth shall know thy place no more for ever.

The Non-Idolatrous Sects.

Ye peoples who have separated yourselves from the great apostacy of Rome, ye did well in so doing; nevertheless, ye have not cast aside all her abominations. Ye have prayed to God without images, therefore His Holy Spirit has heard thy prayers; but where has His Word taught thee that God was three separate Persons? Where that the Lord Christ's feast was otherwise than a bond of spiritual love and union to the children of God, in remembrance of the great love of Christ for man, and of the great atonement? Where has it told thee that thy clerics have greater spiritual power than His children? Where has it taught thee that the ministers of thy many antagonistic sects were chosen by God to be thy spiritual teachers? Where does it teach thee that clerics are otherwise than simple leaders of His people, and teachers of His Holy Word? Where has it taught thee that thou mayest, without great sin, separate thyself from the children of God, as though thou hadst no part or lot with them, and as though thou refuseth to put on the wedding garment of mutual love and unity of purpose? Nowhere has it told thee; thou hast greatly erred in not shaking thyself perfectly free from the great apostacy.

Is it in obedience, oh ye peoples, to the holy precepts of God, that you are split into so many discordant sects? Is it because ye think yourselves the children of God? Is it not rather because ye are children of selfishness, of deceit, of sensuality, of spiritual pride, of obstinacy, of spiritual ignorance, and children of disobedience towards God and His glorious Son? Is it not because ye are not truly the children of God? Deceive yourselves no longer, the children of God are not like you.

How comes it to pass, oh ye spiritual teachers, that your people listen to you in the sanctuaries, month after month, year after year, yet fail to comprehend God and His Messiah? Is it not because yourselves were bewildered by your predecessors, and in your turn *ye bewilder and leave unconvinced your flocks;* so that in spiritual things they are even greater blunderers than yourselves? Truly, both they and you greatly dishonour God, because of your nonsense. Ye unwise teachers, first lay the foundation of the Holy Scriptures firmly in your own minds, and in the minds of your flocks—*the foundation being the mighty plan of God*—then build your superstructure; ye have erred greatly in dwelling wholly upon the superstructure, neglecting the sure foundation; and ye have also greatly erred in not sufficiently striving for *unity* among yourselves.

Ye did well, ye peoples, in separating yourselves from the vile Papacy; and ye did well in separating yourselves from the corrupt lukewarm Churches that came out of her; but ye all did evil *in not uniting yourselves together*, and ye did great evil in separating yourselves upon things of small doctrine—some of you even separating yourselves because you preferred one form of service in the sanctuary to another—esteeming very lightly the great doctrine of spiritual love and unity among all mankind, a doctrine of great estimation in the sight of God, the broad foundation of the one true Church of Christ. Deceive yourselves no longer; the angels of heaven know of no severance in spiritual things, one from the other, therefore you are not like them. Ye believe in God, the Almighty Creator of all things, in the great atonement of His glorious Son the Messiah, and in the truth of the Holy Scriptures; these three doctrines are the three great doctrines of the true Church of Christ, out of which proceeds the fourth great doctrine of spiritual love and unity among the children of God. *If one of these four be wanting, then is the Church not true*, but spurious, like to those who supplicate before images or pictures. He neither heeds their impure supplications nor yours, for He abhors their images and pictures, and your wilful severance one from the other.

Ye deceive yourselves, ye many diverse sects; *ye have become superstitious as the Papacy*, but differently; in many things nonsense has in your hearts

usurped the place of common sense, therefore you widely differ one from the other in your interpretation of the Holy Scriptures. Ye are not wise. Ye account yourselves followers of Christ, but ye dishonour him, for ye obey him like as the rabble soldiers of an undisciplined army obey their chief, *obeying him a little in the lesser things, but disobeying him much in the greater ones.* Ye err greatly in supposing that God selects your spiritual teachers to be your spiritual teachers; He neither turns them to the right hand nor to the left hand, nor you; neither is it God nor His Holy Scriptures that prompt you to hate each other, even to glory in your spiritual separation one from the other, but the brutish passions and spiritual ignorance of your spiritual teachers and of yourselves. Ye rival sects! you are as the brutish clans of a divided nation, not the source of strength to the kingdom of Christ upon earth, but *the source of great weakness.* Ye deem yourselves the children of God, but the true children of God are not undisciplined and disunited as are you. They neither eat alike nor drink alike, no, not even are they wise alike; but they love God alike, and His glorious Son our Redeemer, and all love the Holy Scriptures with real love, for to them it is not as a book that is sealed, and they have zealous love for each other and for all mankind. These are the signs of the true children of God, *signs that are wanting in you,* oh ye disunited peoples. Ye are as the camp followers of an army, disorderly, disintegrated, independent, captious, and not the true army of the Lord Christ; ye are but savage followers, hating each other, separating yourselves one from the other *through imaginative nonsense;* but for calling yourselves His followers, mankind would not know you were spiritual soldiers of the army of Christ, your ways are so much like the ways of the godless.

You deceive yourselves, oh ye sects, in permitting your ministers to pray in the stead of yourselves; henceforth pray for yourselves, sometimes aloud, like as you sing aloud, in unison. You do well in your singing aloud, *do also well in your praying aloud.* Ye go to the sanctuaries as listeners, ye should also go as talkers and singers to God and His glorious Son; *as responding assentors to the prayers of the minister;* and as listeners, communing with God and His glorious Son in talking and in singing; but most of you are as mutes, contentedly so. Ye deceive yourselves, oh ye sects, for *your sincere prayers aloud, and your sincere songs aloud, are the main things in your religious services;* the preaching of your spiritual teachers is of less account, intended principally for the idle and the ignorant. But the strong in faith need not the preaching, for themselves search the Scriptures, understanding them equally with the preacher.

The small things of the earth engross too much of your thoughts, and things of God too little; therefore your hearts towards God and towards mankind are very cold. Ye are not really children of God, but children of the world, for the children of God have not hearts of ice, but warm hearts of love for Him, for His glorious Son, and for all mankind. It is because of the frostiness of your hearts that ye keep yourselves apart from the children of God. Ye have been taught to dislike small spiritual things, and to have cold hearts, because of the icy hearts of your spiritual teachers. They, finding themselves in the ministry of a sect, have no wish to be convinced of their want of spiritual love, lest through following the dictates of conscience, their daily food and the daily comforts of their families should be lessened. Therefore they strive to keep you apart, *not for your sakes, but for their own temporal things.* It is they who teach you to keep apart, one from the other, and, poor foolish weaklings, you take their will to be your will. Deceive yourselves no longer, your frosty hearts are not like the warm loving hearts of the children of God, whose hearts yearn and strive for spiritual unity.

Ye have become icy, oh ye sects! because ye have neglected congregating daily in the sanctuaries of your God. Ye have habituated yourselves by your severance one from the other to congregate together only on the Sabbath day; therefore you have become cold-hearted,

and your assembling on the Sabbath in the sanctuaries has become mere form. You do not assemble even on the Sabbath day out of real warm love for God, but *because it is more wearisome not to assemble than to assemble.* Verily ye have frosty hearts. On the Sabbath day ye appear to be followers of the Messiah—lukewarm followers only; but on every other day ye have no appearance of being His followers, for ye act as those who do not pretend to be His followers—in this ye are less than the sincere followers of the Papal sect—truly ye are not children of God! Your children's children will wonder and be sad because of your cold-heartedness; *they* will have greater love and be wiser than yourselves.

The Holy Spirit of God has been grieved that ye were so blind; ye have mystified yourselves about that which is plain, and therefore art split into many sects, and have become almost powerless in winning souls to Christ. Thy faith is very weak and bewildered; the enemies of God have their say against Him, and thou poor foolish weaklings, cannot answer them convincingly, and even are afraid of them: some of ye even partly coincide with their foolish utterances, so that the fools think they have gained the victory. Ye have left the main road, and every sect has strayed into by-paths of folly; all are in error and shall understand they are so. Repentantly ye shall return to the main road of spiritual truth, with kindliness of heart and unity of purpose, and with real spiritual love ye shall hold out the hand of fellowship one to the other, and walk amicably together as become the true children of God, bewildering yourselves no more for ever.

Yet a little while, and the people having their spiritual eyes opened will leave all the sects of the whole world—all being the *sects of Babel confusion and nonsense*—in abhorrence of their cold-heartedness, their selfishness, their spiritual ignorance, and their wickedness, and will enter the true Church of Christ and be one with her for ever. You believe in God, in the Messiah, and in the divine inspiration of the Holy Scriptures; what hinders you from uniting yourselves to those who also zealously believe in them? what hinders you from being baptized into the only true Church of Christ, and be instrumental for great good, and not as heretofore, powerless excepting for evil? There is naught to hinder you excepting only your former habits, therefore with wise resolve be baptized at once, and happiness, which hitherto you have not known, shall alight and rest upon you always.

The Trinitarian Church of England.

What shall I specially say to thee, thou lukewarm Church, thou Church still retaining many errors thou hast imbibed from Rome; *thou Church of the rich and not of the poor,* thou Church neither hot nor cold, thou Church of Babel disorder and clerical rebellion? Sitting quietly down while myriads of thy people are utterly ignorant of God; *placidly regarding thyself* when thou oughtest to humble thyself to the very dust for thy great negligence in not winning their souls to Christ. They hunger strongly for spiritual knowledge, and behold! the little bread of life thou offerest is so mixed *with thy chilling and upstart pretentiousness,* and so clothed with thy mysterious nonsense, that they cannot eat it, because it is loathing to their common sense. Thou offerest to many nothing, and to a few, as it were that stone, a thing indigestible to their souls. They ask of thee the pure Water of Life, and behold! thou offerest to them water made muddy by thy bewildering nonsense, so that they refuse to drink it; therefore myriads of the people of thy nation live and die as cattle, utterly ignorant of God. They are as abominable in the sight of God as were the heathen of old, *because of thy negligence and self-complacency.*

Thou hast complacently suffered the lay powers of the nation, who were oft-times disbelievers and enemies of God, to control, gag, and play the fool with thee, as their price for endowing thee. They have held thee in check, and been thy master, so that thou hast ever been a make-believe Church, a mill-stone about the neck of all that is good in the

nation. Thou hast caused the children of God to become split into many sects through thy lukewarmness in the cause of God and thy superciliousness towards the people: *that great sin lies at thy door.* Some of thy clerics are now sighing to awaken thee, but thou art drowsy; and others of thy clerics are cunningly carrying thy people into the vile Papacy, imitating it in their temples, rearing images over sacrificial altars, and there fooling before them. Still thou art drowsy. The bribes the enemies of God, the disunited discordant law-makers of the nation, give thee in endowing thee and thy fatness, make thee drowsy, and thy connection with the lay powers of the State makes thee powerless, for thou art an obedient servant, contentedly so, of unwise discordant men. Wherefore is it that thy comparatively few temples *are almost deserted by the very numerous poor, and have become assemblies for display of clothing?* Wherefore is it that thy higher clerics shamefully neglect their duty, receiving too much gold, becoming rich, luxurious, and cold-hearted towards God, and supercilious towards the poor; and thy lesser clerics discontented and unruly? Wherefore is it that thy lesser clerics are suffered to beard with impunity their congregations, and thy higher clerics are suffered to breed disunion, cold-heartedness, and hatred among them—the very opposite of the feast of unity? Wherefore is it that thou dost complacently, year after year, suffer clerics, perchance unworthy clerics, to be appointed over congregations by laymen, perchance members of the vile Papacy, others, perchance even infidels and the vilest in the nation, and to *buy and sell thy clerical appointments* as though they were bartering for oil or wine? And wherefore is it that so many of thy clerics are so eager for promotion, not because of their zeal for the Messiah, but to *satisfy their avarice, their love of ease, and their fondness for display?* Wherefore is it that so many of thy clerics are ready to have their photographs displayed, but to *feed their vanity*, to the great scandal of the people? And wherefore sufferest thou some of thy clergymen retain each one of them several appointments, that they may become rich in gold?

The enemies of God mock Him; and thou, poor weakling, art as one dumb, having no plain convincing arguments to turn them from being the enemies of God into His worshippers. Go, give place! the Lord God and His Messiah disown thee; thou art in the way. Yet a little while, and thou shalt be dissolved utterly.

The Israelites.

And now, ye seed of Abraham, ye children of Israel, ye mourners, ye grief-stricken, God's grief is as your grief, that He has long listened, but has not heard your suppliant cry. His Holy Spirit cannot, will not, transmit your prayers to God in heaven, for ye despise the Holy One, His Son. Hitherto ye would not that the Messiah, Christ, should be your King, your Saviour, your great atonement. Why will ye so wilfully continue to be blind? God's Holy Scriptures are read by you, and were also read by your forefathers; but their false traditions misled them, and you continue to follow in their erring footsteps. Your false traditions have made you very unwise, oh ye children of Israel. Be wise now, and search diligently the Scriptures. Ye come of a wise stock, the wisest and best of all mankind of old, and ye will quickly understand that the same Messiah yourselves and your fathers long expected, was really crucified by your forefathers of old. God has abandoned you, refused to hear you, but for a time; the time now at hand, when, rousing yourselves, throwing aside your unwise stubbornness, you thoughtfully compare all prophecies concerning the Messiah that are in Holy Scripture, and so letting spiritual light into your minds, you find revealed that Jesus Christ was really the Messiah, and was really crucified by the children of Israel unwittingly through their false traditions. Yes, God will then hear your repentant wail, your despairing cry, that cry for which He and the crucified One have so long been listening; that cry, which to you will express so much grief, will give great

joy in heaven, that the long lost and scattered sheep of Israel have at last been found, found repentant, supplicating for pardon, through the great atonement of the Messiah, the Lamb of God. Then will you all rise as one man, as men who have long been blind, and suddenly restored to strong spiritual sight; and each, girding up his soul, will, with great energy and zeal, be patterns to all your Christian brethren, and spread far and wide God's Holy Word, and compel the unconverted, by perseverance, to understand it and become God's holy children. Then will you once more become a nation, and take quiet possession of the land of your ancient fathers.

CHAPTER III.

The Re-organization of the One old Church of Christ.

The true universal Church of Christ is the Church of the Holy Scriptures—the Holy Scriptures as accepted by the Trinitarian Church of England, *ignoring the traditions of men; ignoring also the opinions of all mankind who have lived since the days of the last of the Apostles* — accepting the Holy Scriptures as the only spiritual guide, accepting them in their natural sense, *not straining any portion* to uphold this doctrine or that doctrine. It is a Church of spiritual truth, of mutual kindness, of strong zeal in the holy cause of Christ, and of unity of purpose.

The Church is a society, composed of the true worshippers of God, relying wholly upon the great atonement of the Messiah as their atonement, and accepting the Holy Scriptures as the only spiritual guide in the salvation of their souls; banding themselves lovingly together in accordance with the precepts of the Holy Scriptures, that they may worship God with unanimity of purpose, as it were with one voice, their holy supplications and their holy hymns of praise and thanksgiving ascending up to heaven continually, now here, now there, all round the earth, the Church somewhere communing with God continually.

It is a society which, not content with winning a home in heaven for themselves, ardently desires that those not of their society should become members, and win a home for themselves also; ardently desirous of convincing the thoughtless and the ignorant of their *great crime* against the Almighty God, their Creator, and against the whole of mankind, in giving loose to evil thoughts and evil passions; and ardently desirous of instilling into them a right knowledge of the Holy Scriptures.

The Church is an army of resolute aggressors, seeking out evil, and dragging it into the light, there exhibiting its vileness, and restraining it with firmness of purpose; warring not against the bodies of mankind, but warring against their spiritual ignorance, their thoughtlessness, their follies, and all injustice, *especially* towards the powerless poor.

The mission of the true Church of Christ is to inculcate spiritual truth, and dispel spiritual falsehood; to instil spiritual knowledge, and expel spiritual ignorance; to instil belief in God and in the Holy Scriptures, and expel disbelief; to inculcate a love of what is good, and abhorrence of all that is evil. To be matter of fact, rather than to indulge in flighty thoughts of the imagination; to be of the true Church, rather than of a spurious sect; to follow the spirit of the Holy Scriptures in spiritual doctrine, rather than the imaginative doctrines of erring men; to rest in hope of happiness in heaven, rather than engross one's thoughts wholly upon the things of the world; to rely upon the mediatory death of Christ, in our supplications to God for pardon, rather than upon ourselves; to instil into every one the great love of God and of His glorious Son for us, and the fervent desire of God that He should be enabled by our uprightness to carry us into heaven; to inculcate that all our distresses ensue wholly through sometimes our individual follies, and sometimes through the wickedness of mankind generally; to instil into every one the great truth that when any one does wrongfully against God or against any one of mankind, the wrong is felt also far off, like as when a stone is cast into

still water disturbance is produced around; to teach all to obey just laws, rulers as well as the ruled; to uphold spiritual common sense and expel spiritual nonsense; to worship God aright, and strive that every one of mankind shall attain everlasting life in heaven; to habituate mankind to be right-minded; to substitute order in the nations in the stead of disorder; to favour perfect liberty to the well-disposed, but firmly to restrain the evil-disposed; to eradicate fraud and uphold honesty; to teach all mankind to cease strife and love peace; to set aside unjust laws, and substitute just laws; to be tender-hearted one towards the other, and be of one mind in the main spiritual things; to be generous and not niggardly in assisting the distressed, especially the well-disposed; to be zealous in the cause of God, and not lukewarm; to abhor idleness and luxury; to love industry and sobriety; to be kind to the lesser creatures of the earth, and to cease destroying them for sport. *This is the glorious mission of the true Church of Christ.*

The strength of this great spiritual army is in proportion to the strictness of its discipline—the discipline being neither so rigid as to be irksome, nor so lax as to be disorderly—but like as every member of the Church, being a child of God, restrains himself from doing evil in the sight of God, so he restrains himself from being captious, discontented, or ambitious towards the Church; trampling on his own evil thoughts instantly they enter his mind, not requiring others to restrain him as do the godless, *but restraining himself* that the many spiritual soldiers may be disciplined into one strong united army—the clergy being the officers, the lay members as the rank and file, Christ upon His throne in heaven being their King and great Commander—they His aggressive, holy, united army, in the final war of good against evil. These are the missions of the Church; missions glorious to us to His Son our Saviour and a glorious c[illegible]ldren of God.

The Relation of the Church towards the State.

The Church shall make laws for the governance, in spiritual things, of its own members; every member shall honourably obey those laws—those of the nation not members of the Church shall not be suffered to interfere with the Church in spiritual things. In spiritual things the Church shall not obey them. No man not of the Church shall have any authority in spiritual things over the Church, for how is it possible that an unspiritual man can rule wisely in spiritual things? the interference of unspiritual men breeds disorder wherever it is suffered. The Church shall not receive endowment from the state, but the Church shall govern and maintain itself.

The Church of the nation shall conform to the temporal laws of the nation; should any law be unjust the Church shall persevere and strive by argument to have it rectified. The Church of a nation shall assist in upholding the good rulers of that nation, but shall keep apart from evil rulers. With calmness, wisdom, and firm resolution, they shall not suffer any evil influence to be forced upon them; neither shall they force any laws of the Church upon any one not of the Church. Perfect kindliness of heart, with active zeal in disseminating goodness, shall guide the Church in its relation towards all mankind.

If two or more members disagree they shall not resort to the judges of the nation in any one thing, unless one of the disputants be not a member; the Church discipline having no binding effect upon that one, the dispute may then be carried before the judges in the nation; but if the disputants are members of the Church, they shall carry the cause to one of the judges appointed by the Church; and they shall themselves, and not through advocates, state their case truly, as the children of God, as in the hearing of God; and the judge shall lovingly advise and arbitrate equitably between them, and his award shall be final—burying the dispute.

Unity in the Church.

God has not caused the Holy Scriptures to be written plainly, neither did He prompt the prophets to prophesy plainly; their sayings and writings are full of truth, as it were veiled, that in trying to unravel them mankind might usefully spend their life, and ever find them fresh; a mine of inexhaustible wisdom thinly veiled. God foresaw that familiar things would be almost unheeded, but unfamiliar things excite curiosity; that mankind would bestow little thought concerning the vast burning sun, the moon, the stars, and the other wondrous works of His spread plainly throughout the world; but that a travelling sun, a comet, an unfamiliar thing, would excite the attention of all, yet not more marvellous than they. Therefore God in His wisdom thinly veiled by parable all things relating to the past, the present, and the future of man in the Holy Scriptures. In like manner as the treasures of the earth are hidden in the earth, found only by those who diligently seek them; so the more thoroughly the Holy Scriptures are searched, the greater is the treasure found, in each a mine inexhaustible, and thus the mind of man is kept from flagging. Had God caused the Holy Scriptures to be written plainly, as that all His truths might, like the stars, be apparent at a glance, men's knowledge of those truths would have palled their minds, and like the alphabet of their own language be rarely thought of. The veiled riches of the Holy Scriptures, like those in the earth, beckon as it were every one to seek for treasure. At first he scratches only upon the surface, and finds but little, perhaps becomes disheartened that all the treasure has not thereby been found, and being idle seeks no more, ever after foolishly believing that the earth has no treasure hidden in it. Whereas the true believer, being earnest, not captious, digs deeper and deeper still, every day finding fresh treasure, finding more the more he digs. It is therefore not possible that believers differing so greatly in acuteness should think alike, yet God accepts their worship if they be not idolaters, for God intended that each should exercise his soul in trying to unravel the parables. He has provided for them this spiritual occupation; errors of thought are made, but they are forgiven. He has given them perfect liberty to contemplate Him, however differently they may think; their souls, meditating upon goodness, thereby become sanctified. It is forgetfulness of God which brings condemnation on the souls of men, and not their difference of thought.

Deceive not yourselves; God having given perfect freedom to the mind of man, it is not possible that the thoughts of men concerning anything can be alike—they are not alike; each thinks differently from his neighbour, even in the simplest matter. Nay, many shall see a certain occurrence, and yet each will of necessity differ in his account of that occurrence; for *the ramifications of thought are thousands of times ten thousand in number*, therefore it is folly to expect to bring into uniformity all the thoughts of men; the efforts of mankind have always been in vain, however cruel in their coercion.

The Holy Scriptures teach that mankind sway themselves by *two* moving principles, good and evil—the one ensuring everlasting life, the other everlasting oblivion in the sight of God. All the good-disposed may be taught a right comprehension of God, and be of one mind upon the four great doctrines of—

1. Love for God,
2. Love for Christ,
3. Love for the Holy Scriptures,
4. Love for mankind.

And joyfully be baptized as members of the true Church of Christ. Difference in opinion concerning the lesser doctrines giving joyous occasion of speaking and thinking of God, and not of engendering division; for the good-disposed, being spiritually wise, can comprehend that *unity is a necessity*, but uniformity of thought upon the lesser doctrines is *not* a necessity; no, nor yet exact uniformity upon the greater doctrines. To overcome a strong army that is against us, it is necessary that we

should be stronger still. The strength of the well-disposed Christian army in the world to overcome the very strong evil-disposed army of the world consists in unity; separately the well-disposed are powerless, but with unity of spirit the evil-disposed army will melt like snow before the summer's sun. Hitherto the many evil-disposed—*evil-disposed through ignorance of God*—have been paramount, because hate to the few well-disposed united them more strongly than love one for the other among professing Christians. Henceforth the many sects shall comprehend they are but sects at loggerheads one with the other, because they are not truly the children of God, and that not one of them is the true Church of Christ. The well-disposed will cast aside their foolish notions, and they will come out of their many spurious Churches untrammelled by aught; enriching themselves with love for God—love for His glorious Son—love for the Holy Scriptures, and love for all mankind; entering into the one true Church of Christ with zeal.

God has given great variety throughout the world, no two things are exactly alike; nevertheless there is unity of purpose and harmony throughout all God's works. God does not intend that His children should do things alike, speak alike, think alike in all things, or eat and drink alike; but God *does require them to supplicate for forgiveness of sins through the mediatory death of His glorious Son;* furthermore He does require them to take the Holy Scriptures as their guide, and He does require them to love and assist one another in the spiritual war against the wickedness of mankind. God is graciously satisfied with these four bonds of union, whereby mankind become His children. The children of God must also be satisfied with these bonds of unity.

The wickedness that reigns throughout the world is continued by division among the children of God, through hypocrites separating them as it were into distinct sects or families. One family requiring as it were every one of its members to have pale flesh, or hair of a particular colour, or head of a particular shape, or legs, arms, or feet of a particular form, or teeth possessing certain peculiarities; each sect foolishly refusing to commune with others not possessing those peculiarities, refusing to own them as brethren, looking upon them almost as a different species of man.

To hold back, to be outside the pale of His true Church, to refuse to hold holy communion with the children of God, is, to sin greatly—is, not to be provided with the wedding garment of brotherly love. The Lord, in parable, feasted the maimed, the halt, and the blind, at one great supper, not separating them, for their defects were veiled through their acceptance of the Lord's invitation; but there was one who, like the hypocrites, preferred singularity; he also presented himself, and showed, by not having on a wedding garment, that he did not own the Lord's guests, all of whom had on the wedding garment of unity, to be his brethren, preferring to stand aloof from them; therefore he was driven out with contumely by command of the Lord Himself.

Remember always that a few united men are almost powerless for good, but many, having unanimity of purpose, may remove the greatest of all the mountains. In like manner, a sect is almost powerless for good. Rival sects fritter away all their power, neutralizing the good intentions one of the other, but their union as one Church will enable them to do mighty things for the general welfare. Strive therefore to the very utmost, quickly to break down division; let every one be no longer dissevered one from the other, and powerless, but zealously assist each other with unanimity of purpose. Hitherto you, oh sects, have set stubbornly your backs towards a central purpose, marching from it; now wheel yourselves about, and advance with your faces towards the *one* Church of Christ your glorious King, let that be your centre of unity.

Say not among yourselves, What saith this preacher or that preacher? but rather say, "What saith the Scriptures?" for let it be widely known among you all, that many having authority, and many teachers, will strive strenuously,

even through falsely interpreting the Scriptures, to keep you dissevered. Satisfied with their position, they will strive to prevent any change in your minds. Be watchful, therefore, and turn your backs on them. Let this be your answer: "Look round upon your nation, and behold the misery, the viciousness, and the spiritual ignorance of the people through disunion among the worshippers of God. We are almost powerless, therefore evil in all its forms is rooted in the habits of the people; *we will no longer be disunited*, but with unanimity of purpose and kindness of heart will form one Church, and root out those evil habits, and habituate them to that which is just, holy, and good."

In the name of the Almighty God, and of His glorious Son our great Atonement, you are now bidden to commune and hold spiritual fellowship with all the children of God, the members of the One Universal Church of Christ; their wedding garment is their holy bond of love and unity of purpose. Let not the Almighty God and His glorious Son see you without this wedding garment; for the time has come when God will distinguish those who are His children from those who are not, and He will declare those who hold back to be warring against Him. God desires to behold an army of united holy children, and not its scattered fragments.

Behold, the seed has now been sown in the richest soil the earth affords; nevertheless the soil is very, very poor, yet the seed will sprout into a plant, and it will flourish, and man will not have power to stop its growth, and it will overspread the earth, so that all the nations will nestle happily under it.

Celibacy of the Clergy.

It is *not possible* for a Church of married clergy to be the one universal Church over the whole earth, nor even over the whole of the nation. Of necessity it must be a lukewarm Church, for *married clergy are a perpetual weakness to a Church;* they are clerics who strive to unite God with the world, a thing impossible. Ofttimes they give themselves strongly to God, and almost ignore the world; at other times, being sorely *tempted by family associations and cares*, they give themselves strongly to the world, and almost ignore God. Their family cares and temptations are like weeds, choking more or less a promising plant; the plant would be a more goodly one were the weeds not there. Married clergy are as mill-stones to a zealous Church; they are a great source of lukewarmness, discontent, and discord in a nation, for they are *very burdensome* to the weaklings of the people. The weaklings among the people are unwilling to bear *the heavy yoke of the families of married clergy*, in addition to the maintenance of all the schools and all the sanctuaries, so that the schools become insufficient, and the sanctuaries also; many of the people become neglected, and live without comprehending God, as do the heathen; the weaklings of the Church become discontented and captious, seeing the lukewarmness of the married clergy, and the shameful ignorance of the people, and many separate themselves from the Church and become as enemies. It is better to use the dedicatory offerings in maintaining *many spiritual teachers* than in maintaining *many wives and their numerous children;* and it is better that a spiritual teacher should devote himself wholly to spiritual things, than that he should take to himself a wife and be harassed and become worldly-minded *through family cares.* A sensuous man is utterly unworthy to be a spiritual teacher in the Church of Christ. It is better that the lay members should be satisfied that their dedicatory offerings are wisely expended in extending a right knowledge of God, than that they should be wasted upon sensuous men. If a spiritual teacher desire matrimony, let that teacher give place to another more worthy to be a servant of our God, and of His glorious Son; therefore the clergy shall vow before a congregation, in the sight of God, to live a life of strict celibacy *while they continue spiritual teachers* of the people, and they shall cease to be spiritual teachers should they fail to continue celibate. This shall be a perpetual decree of the One Church of Christ; it shall not be lawful for mankind to annul or amend it.

No longer shall the females be subordinate to male teachers in spiritual things, for hitherto *men have signally failed* to convince either the males or the females, but the females of the Church of Christ shall be equal in spiritual things to the males, that the intelligent of the males may concentrate their zeal in opening the understanding of the males, and the intelligent of the females perform the same estimable office to their own sex; for *females are more amenable to the spiritual teaching of their own sex*, and males to that of their own sex. Each sex shall have its own sanctuaries, its own spiritual teachers, schools, and institutions, set apart wholly to itself. Only to certain high spiritual male governors in the Church shall the female teachers be subordinate; in all else the females of the Church shall be equal in the sight of the Church to the males of the Church.

THE CREED.

I believe the holy writers of the Scriptures were prompted by God, the Almighty Creator and Governor of all things, to write them; therefore I believe the Holy Scriptures to be true. I also believe the angel Jesus Christ came down from heaven, became man, suffered death for us, arose again, and ascended into heaven, where He reigns over the pardoned souls of the obedient who have preceded us into heaven, and over us His followers. I believe it the holy duty of all His children to obey Him, worship Him, to love and assist one another to the uttermost, and also to strive to teach all mankind to love, obey, and worship Him. Amen.

The creed of the Church shall be unchangeable; nothing shall be added thereto, nor anything be taken therefrom. It shall be for ever the one universal creed.

CHAPTER IV.

THE RE-COMMENCEMENT OF THE TRUE CHURCH.

THE true Church of Christ *has been in abeyance* from the days of the last of *the Apostles until now*, through the great errors of the Christians who came after. The good seed of the Word has now again been sown, and plenteous fruit will hereafter be produced.

Upon the whole earth there is not found one priest worthy to ordain any of mankind into the ministry of the true Church, for all the nations, with their priests, have gone astray. The long lines of successive priests, some well disposed, others very evil, have taught great error, therefore they were but long lines of successive evil.

In the stead of a priest, two or more right-minded laymen shall, for this special occasion only, nominate one man, and one woman, right-minded like themselves, to be the first spiritual teachers in the Church. The two or more laymen shall make it widely known in the nation, during four successive weeks, that upon a certain day in the fifth week, they, as the mouth-pieces of certain right-minded of mankind, will elect one man and one woman, to be the first spiritual pastors of the re-organized Church. The males shall nominate the male, and the females shall nominate the woman, and their selection God will deem good; He will accept them as the leaders of His people. They shall afterwards assemble together, males and females, in their first sanctuary. In the sanctuary they shall have an altar, not an altar for sacrifice, for that is not needed in the Church of Christ, but an altar for *dedicatory offerings* unto God. They shall in the sanctuary abjure aloud all connection with the many spurious sects existing in the world; then they shall, through one male and one female spokesman, as mouth-pieces of the congregation, nominate the selected ones to be the first ministers of the true Church of Christ. Immediately thereafter the selected ones shall together ascend upon the altar, and before the congregation, sprinkle themselves and one another with water, then suppliantly dedicate themselves aloud as zealous servants of God, to God, and they shall be the first ordained vicars of the true re-organized Church of Christ. The male vicar as the spiritual pastor of the males, and the female vicar as the

spiritual pastor of the females. The males of the congregation, of the choristers, and of the other officials of the sanctuary, shall also ascend the altar, and be baptized into the Church by the male priest; and he shall suppliantly beseech God to accept them as sincere followers of the Messiah Christ, and themselves shall join aloud in the supplication, and dedicate themselves to God as zealous followers of His dear Son. The offerings shall then and thereafter always be laid upon an altar and dedicated to God for the service of the Church, preparatory to their being used; and out of the dedicatory offerings, the cost of the sanctuary shall be defrayed to the sureties. In like manner shall the female vicar afterwards baptize into the Church, in the first female sanctuary, the females of her congregation, and dedicate themselves upon the altar to God, and the cost of their sanctuary be defrayed out of their dedicatory offerings.

The two vicars, and the baptized of those two first congregations, shall be accounted as *very* honourable afterwards in the Church. The two vicars shall have authority, by reason of their office, to ordain others solemnly into the ministry; none but those ordained by the constituted authorities in the Church shall be empowered to appoint spiritual teachers or officials in the Church, or be acknowledged by the Church; for, like as men discipline their armies, so shall the Church be disciplined, that order and authority may reign throughout.

When twenty sanctuaries have been consecrated by the male vicar, each sanctuary having one rector and one curate, he shall appoint the most efficient of the rectors to be vicar over ten of the sanctuaries; and thereafter, until they have a bishop, for every additional ten sanctuaries there shall be appointed by the whole of the vicars an additional vicar. As it is with the males, so shall it be with the females.

When there are ten male vicars, they shall appoint, for this occasion only, one of their number to be their bishop, and he shall appoint and ordain, out of the rectors, one to fill the vacant vicarage. Thus a bishop shall supervise the clerics of about two hundred sanctuaries. When there are ten more male vicars, the bishop shall appoint one out of the vicars to be a bishop, and the two bishops shall appoint one out of the rectors to the vacant vicarage. Then they shall separate the nation into two dioceses; one shall be bishop over one diocese, and the other the bishop over the other diocese. From time to time, as the Church increases in growth, so they shall adjust the extent of the vicarage districts, both male and female; and for every additional ten male vicars the bishop shall appoint, as before, a vicar to be a bishop, and a rector to be vicar in his stead, the bishops separating the nation into dioceses, and adjusting the vicarages as they may deem necessary.

When there are ten bishops they shall appoint, for this occasion only, one of their number to be their archbishop, and the bishops shall nominate one of the vicars to fill the vacant bishopric. When there are twenty bishops, then the archbishop shall appoint out of the bishops another archbishop; and for every additional ten bishops the archbishops shall appoint, out of the bishops, an additional archbishop. Thus in every archdiocese there shall be about two thousand sanctuaries. From time to time, as the Church increases, so shall the archbishops adjust their archdioceses. Every bishop in the sight of God is equal one to the other, and every archbishop is equal in the sight of God one to the other.

In changing a cleric from one office to another, the most zealous and fittest shall be selected; the welfare of the Church shall be strictly kept in view, no undue favouritism shall be shown. The high officials of the Church shall set a good example to the nation in this matter, and the whole Church shall dutifully acquiesce, without any demur, in those acts of discipline.

The curates and school teachers of a sanctuary shall be appointed by the rector of that sanctuary; the rector of a sanctuary by the vicar of the district wherein that sanctuary is located

vicarages vacant through death or other causes, by the bishop of that diocese, out of the rectors; to bishoprics vacant through death or other causes in an arch-diocese, by the archbishop of that diocese.

All the bishops and archbishops shall be males; the female clerics shall be subordinate to the bishops, but not to the lesser males.

From time to time the bishops and archbishops shall hold convocations to adjust the several districts necessitated by the growth of the Church, and to adjust whatever else they may deem necessary; but they shall not effect any change unless it be very necessary, and their councils shall be brief and to the point. Their decision, and not their arguments, shall be published. They shall exhibit to the nation the great strength of their unity of purpose, and shall in that thing set a bright example to the nation.

Call not your sanctuaries by the name of church, for the true Church of Christ is not a sanctuary, but all the true followers of Christ; all His true followers throughout the whole world constitute His one Church, Christ being the root and stem, the several national Churches as the branches, like as the root, the stem, and the branches of a tree are one tree. Neither call yourselves the Church of this nation or of that nation, but the Church of Christ *in* your nation, for the Church of Christ will cover the whole world, and not your nation only.

DISCIPLINARY RULES OF THE CHURCH.

The rector of a sanctuary shall control all the clerics attached to his sanctuary; the male rectors over the sanctuaries for males, and the female rectors over the sanctuaries for females. The minister of every sanctuary shall control and appoint all the school-teachers belonging to the schools of his sanctuary. So that all school-teachers and the curate shall be responsible to the rector, the males to the male rector, and the females to the female rector; all the rectors of a vicarage to the vicar, all the vicars of a *diocese to their bishop*, and all the bishops *of an archdiocese to their* archbishops; and the archbishops responsible to the whole Church *in* the nation, to God, and to His beloved Son in heaven.

Every school-teacher and curate shall be thoroughly obedient to their rector, he to his vicar, the vicar to his bishop, the bishop to his archbishop, and he to the plain teachings of the Holy Scriptures, and to the rules of the Church.

The rectors shall be called the convincers of the people; they shall be selected for their great ability in preaching to the people, convincing them of the truth of the Holy Scriptures; they shall be selected not merely for their oratory, but *for their ability to convince.* They shall not preach oftener than once in their own sanctuary every ten sabbaths, that the rectors and the congregations may alike be freshened. On the other nine sabbaths they shall preach in nine other sanctuaries appointed by their vicar; preaching the same words, or in modified words, for that which is strong in convincing one congregation is strong also in convincing others—their great aim shall be to teach plainly, briefly, and convincingly.

It is necessary that every cleric should read the Scriptures and the services, where read, *thoroughly well and impressively*, with a clear, strong voice, that every word may be caught by the whole congregation; and the bishops are enjoined *not to ordain* any one deficient in these important requisites, and to displace for a time, or permanently, any clerics from ministering in the sanctuaries who may become inefficient; for the souls of the congregation must not be jeopardized through the ineffectiveness of any cleric. It is indispensable that the discipline of the Church should not be in feeble hands; therefore let every archbishop, bishop, vicar, rector, curate, and school-teacher, resign the solemn trust his fellow-men have committed to his care, when sickness has incapacitated him from ministering to the people thoroughly well, and when he has attained the age of sixty years. Failing to resign, he shall be displaced. Let them be superannuated, receiving their yearly stipend in full until death.

The duty of the clergy is to officiate in the sanctuaries, in the ordinances of the Church, and to take charge of the spiritual education of the members of the Church; to minister to the sick, to counsel the distressed in mind, and to relieve the necessities of the true children of God. The Church shall not suffer any *worthy* member to want food, shelter, or raiment; with special kindliness of heart shall their necessities be supplied. The rite of infant baptism shall be administered by the male clerics, and not by the female; but all unbaptized females above the age of one year shall be baptized by the female clerics.

The ambitious, the unscrupulous, and the promoter of discord among the clerics shall be at once deprived of his offices for ever, as unworthy to be a spiritual teacher of the people. Neither the Church, nor any part thereof, shall chronicle either his sayings or his doings, for he shall be accounted unworthy. Those who creep stealthily with a mask into the ministry shall be resolutely displaced by the bishop of their diocese, instantly the mask is detected. The peace of the Church shall be maintained. Through strict discipline of the clerics it shall be preserved.

Each one of the clerics shall be actively zealous, irreproachable, governing kindly but firmly; not permitting rebellion of subordinate clerics, neither permitting any other than their fellow-clerics to exercise authority in clerical matters, nor permitting clerics to interfere with the temporal government of the nation; working with the laity in a very kindly spirit where their active co-operation can be made available—and it can be, very extensively—remembering that clerics and laymen, if children of God, are equal in His sight, their different positions being simply a mutual arrangement between man and man; the one undertaking zealously to devote himself to religiously instructing and guiding his fellows in the right way, and to lead them in the religious services; the laymen undertaking to provide the clerics with food and the other necessaries that they may do so. Remembering that the clerical office must not be suffered to dwindle into an office of idleness and ease, as in the spurious Churches, but be always full of active zeal in the mighty war of the true Church against the many evils in the world.

God does not appoint the clerics, but He accepts their ministerings as leaders of the true Church.

Numerous of the clergy, both male and female, shall be devoted wholly to missionary looking up of children for the schools, and for ministering spiritually to the sick in their own homes—for the conversion of all under error, and for spiritual advice to the godless, the careless, and the reckless—the male missionaries having the charge of all males, and the female missionaries of all females, who are not yet of the Church, or who, through sickness, cannot attend the sanctuaries. Every sanctuary shall have missionaries labouring in the district of that sanctuary. They shall wear a distinctive costume; a plain dark blue outer robe, having embroidered thereon the ensign of the Church, a plain black cross surmounted with the crown of glory in white; their headdress shall be black in colour. Let others of the clergy be teachers in the schools, and those educated for the ministry, but unordained, be their assistants.

The Church shall establish schools to the very uttermost, for children will be the future perpetuators of the Church; without them the Church is weak, but with them in great numbers the Church will become very strong.

The ministers shall baptize all who may sincerely desire to be baptized into the Church, having the requisite knowledge, and being worthy—themselves and their children.

There shall be three orders in the Church, separating the Church into three divisions.

1. Those worthy ones who have been, and those who are sincere zealous workers of the Church, these, both cleric and lay, are the saints of the true Church; its very salt, the most highly

esteemed by God of all His children—these only hold holy communion at the greater feast of unity.

2. Those between the ages of sixteen and twenty-one years, who being too young to assist at the greater feast of unity, are deemed worthy to hold holy communion at the lesser feast of unity.

3. Those who are below the age of sixteen years; also those not having a right knowledge, the lukewarm, the careless, the idle, and the unworthy.

It shall not be lawful for males, other than bishops and archbishops, to enter the sanctuaries for females during religious service, nor be present at the Lord's table with them; nor lawful for females to enter the sanctuaries for males during religious service, other than at the rite of marriage, and at the rite of infant baptism, nor be present at the Lord's table with them; the female spiritual teachers shall thickly veil the face when among men—only in the presence of the bishops and archbishops shall they unveil.

The ordained clerics, male and female, when not officiating in the sanctuaries, shall wear comfortable habits, distinguishing them from the laity, of a fashion suited to the climate, from which they shall not deviate; from the highest to the lowest the fashion and the colour shall be alike; the colour shall be like to the blue of the sky, that of the unordained clerics dark blue, plain, and all of one colour, girt about the loins. The covering for the head shall be deep blue. They shall not wear rings upon their fingers, nor ornament of any kind, nor suffer any emblem or symbol upon their persons or their sanctuaries, excepting only the ensign of the Church, a plain black cross surmounted with a crown of glory embroidered in white. This ensign shall be embroidered six inches in length, from the bottom of the cross to the top of the crown of glory, upon each breast of the habit; it shall not be of greater size upon any of the habits at any time.

The ministering habits of the archbishops shall be white, embroidered with gold-colour thread, not profusely, but sufficient to distinguish their office from *that of the bishops,* whose ministering *habits* [illegible] *also be white,* slightly embroidered with gold-colour thread. The ministering habits of the lesser clergy shall be plain white; and the habits of the choristers shall also be plain white; upon each breast shall be the ensign of the Church, a plain black cross surmounted with the crown of glory in gold-colour thread.

All the ordained and unordained clerics of a sanctuary shall take their plain, satisfying meals, and live in one house together, the males and females in separate houses; each shall be provided with two rooms, plainly but comfortably furnished, that comfortably and socially they may reside together, and yet be not over-burdensome to their people; male servitors shall serve the males, and female servitors the females.

A separate house shall be provided for every vicar, every bishop, and archbishop. The vicar shall not have more than two servitors, a bishop not more than three, an archbishop not more than four.

The archbishop shall be esteemed, *in the sight of the Church,* supreme over the chiefs of the nation in spiritual things.

Every cleric ministering in a sanctuary, and the superannuated below the office of a bishop, shall have the word "Reverend" prefixed to the name, and every bishop and archbishop shall have the words "Very Reverend" prefixed to his titular appellation. When a bishop or archbishop is addressed, he shall be addressed like as a rector is addressed, with great respect, but without servility. Christ only is Lord of His Church, and there are no lesser lords.

Every vicar shall be an honorary judge, advising and arbitrating upon all matters in dispute between lay members in his vicarage, or between the clerics and lay members; to the advice or award of the vicar they shall defer. If one of the disputants should reside in one vicarage, and another of the disputants in another, then the two vicars shall unitedly consider and arrange the

matter. The male vicars shall adjudicate when the disputants are males, and the female vicars when they are females. When disputes arise between male and female lay members, the male vicars shall be arbitrators; and where disputes arise between male and female clerics, then the bishops of their respective dioceses shall be the arbitrators. It shall be considered dishonourable to prefer the award of a judge who is not a member of the Church. A vicar, being also an arbitrator in things temporal, shall have a rector to assist him in his spiritual duties.

Should either of the disputants be dissatisfied with the award of the vicar, then the dispute shall be carried before the bishop of the diocese; but it shall not be accounted honourable to the dissentient thus to trouble the peace of the Church; the children of God should strive to ensure peace, and not cause trouble.

The Church shall not suffer any member to be oppressed or injured willfully by those not of the Church; his fellow members near by shall resolutely succour him to their very utmost; the just cause of that one shall be the cause of the whole Church of the nation; resolutely oppression shall be resisted; the voice of the whole Church shall be centred in the rulers of the Church, they shall be the mouthpieces of the Church, and all the members shall uphold them. The members shall not take upon themselves one to consider himself to be at liberty to do this thing, another to do that thing, but, like the soldiers of a well-disciplined army, the voice of the rulers shall be to them as words of command to be obeyed, and not criticised, that their words may have great weight in the nation.

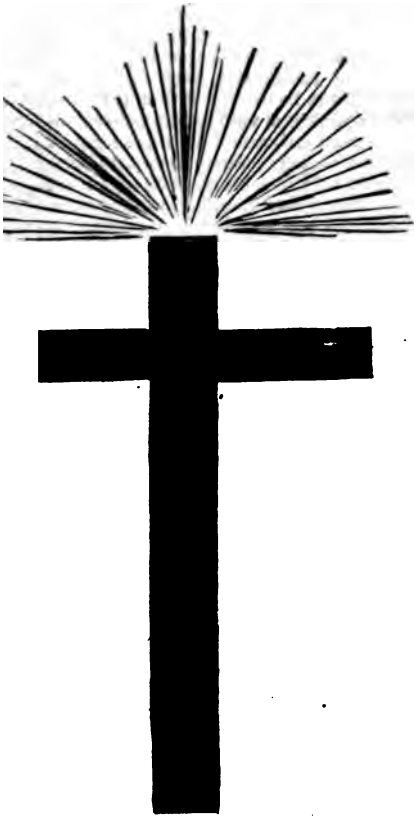
Every bishop shall appoint in his diocese a lay member of the Church, learned in the laws of the nation, who shall carry before the judges of the nation every act of wrong, of oppression, and of wilful injury to any member in the diocese, committed by those not of the Church. The act shall not be exaggerated, but plainly and with strict truth it should be brought before the judge. It shall be accounted very dishonourable to exaggerate or lie in the matter; the children of God shall not in that thing imitate the godless advocates.

Should any communicating member of the Church be unruly, and persist in setting at naught the admonitions of the rulers of the Church, they shall cause his name to be expunged from the communicant rolls of the Church, and it shall be deemed dishonourable in the sight of God for communicating members thereafter to hold social fellowship with him; they shall abhor him, like as they shall abhor the liar and the fraudulent. If he repent, and the rulers of the Church be satisfied with the sincerity of his repentance, he may again be restored as a communicant into the Church.

The Ensign of the Church.

This shall be an ensign unto you, that ye may distinguish your brethren, the children of Christ, from those who are not His children. Upon your sanctuaries, upon the habits of your spiritual teachers, and upon the dress of all the workers of the Church, and upon the dress of all those in the seminaries and institutions of the Church, and upon the dress of all who congregate at the Lord's Feast of Unity, and at the love feasts; upon all the hymnals, psalters, devotional books, the Holy Scriptures, and upon all printed announcements of the officials of the Church of Christ, there shall be a Cross surmounted by a Crown of Glory; the former commemorating the sufferings of Christ for us, the other commemorating His present glory. The one shall not be used without the other. No other ensign shall you have upon your sanctuaries, upon your houses, upon the habits of your teachers, or upon aught else. That ensign of our Lord, the King Christ, shall be to you a *visible* rallying point, a bond of union; you shall not at any time disgrace it in the eyes of any one, but they shall deem it honourable through the uprightness and kindness of heart *yourselves* the bearers thereof entertain towards mankind, especially towards those who are brethren in Christ; but in no part of the interior of the sanctuary, nor in the school-house, nor in any house, shall the ensign be fixed. What the crescent is to the Mahometan so th

ensign shall be to you, a *visible* rallying point.



SEMINARIES.

The children of the Church, from six to fourteen years of age, shall be educated in seminaries set aside by the Church; they shall all be taught alike. The foundation of their knowledge shall be the Holy Scriptures. They shall be habituated to uprightness of conduct; they shall not be debarred from recreation, for innocent recreation is very good in all of mankind, it is only that which is not innocent that is to be shunned. *The* best behaved, that are learned in *the Scriptures and good* readers, shall be further educated in other seminaries, that they may become spiritual teachers of the people; there shall be no undue favour shown, but the best behaved good readers, that are learned in the Scriptures, shall alone be selected, whether their parents are rich or poor; the Church shall educate and provide for them, in this thing—the Church shall do its duty continually. They shall be considered the flower of the youth of the nation.

Children under fourteen years of age shall not be robbed of their birthright to be educated; they shall not be neglected nor set to work for their livelihood; they shall not be forced into ignorance, through being forced into servile work.

From among the best conducted of the male and female poor of the schools, not set apart for the ministry, shall, at the age of fourteen years, be selected those who desire to be servitors; they shall be taught the necessary duties of servitors, or of some handicraft, until the age of sixteen years, when the office of servitor or of the handicraft shall be provided for them.

The selected youth of both sexes intended for the ministry, shall be educated until the ages of twenty-one years, in all manner of useful knowledge, in the sciences, the principles of law and equity, the art of oratory, the art of singing in unison, and the simple remedies of the physician and surgeon. Those selected for foreign missions shall also be taught the language of the country for which they are destined. At the age of twenty-one years they shall be appointed teachers in the home schools; and as vacancies occur, from those intended for the home ministry shall be selected the most fluent of speech, the best readers, those strong in health, and the best conducted, to be curates; and from the residue shall be selected those whose office shall be to read out of the Holy Scriptures, and explaining them to the sick of the people; and from the residue some shall be fully taught the art of the physician and the surgeon; and some shall be teachers in the schools; they shall all be accounted clerics, and wear the blue honourable habits of clerics, and each

shall have embroidered on the breast of the habit the ensign of the Church.

The Church in every nation shall strive to the uttermost to carry to nations, having a less knowledge of God, a right comprehension of Him; therefore, for every ten sanctuaries, the Church shall educate and maintain, until the age of twenty-one years, one well-disposed intelligent male, and one intelligent female of a foreign nation; they shall be considered like to your own people, and at the age of twenty-one years they shall be appointed assistants to the missionaries of their own people; they shall be accounted clerics of the Church, and wear the blue habits of clerics, and have embroidered on the breast of the habits the ensign of the Church. Until the several nations are well grounded in a right knowledge of God and in general education, shall the Church, in an intelligent nation, maintain and educate those intended as missionaries.

Self-supporting schools and colleges shall also be established away from towns, distributed throughout the nation, in connection with the Church, which shall be under the supervision of the vicar in whose district they may be located.

Missions.

Christ died not for a few but for all who call upon His name, worshipping His Father, the God and Creator of all things. The Messiah has commanded His followers, the Church, to be very zealous, and to spread the good tidings of the gospel in every nation, convincing them of its truth, that all mankind may become His followers, and enter heaven, where He is. A lukewarm Church, in the sight of God, is a failure in that it fails to bring the nations to the feet of Jesus; it fails to convince the nations of the truth of the good tidings of the Messiah; she idly locks the treasure within her bosom, from sheer want of love towards Christ and towards mankind—the good tidings she only weakly believes, and therefore she only weakly acts; she is only lightly prized in heaven, for she lacks the one thing needful, zealous faith. Be ye not thus unworthy, but throw all the united strength of your strong zeal first upon the people of your own nation, strive your uttermost to make plain to them the mighty plan of God; let that plan be to you as an alphabet, the groundwork of all spiritual knowledge, then they will clearly understand the mission of Christ from heaven to earth, and being convinced they will become an upright people; then will their uprightness be as a shining light before your missionaries abroad, and great will be their success among the nations. Take special heed and be not like those bewilderers—the spurious clerics, who preach bewildering nonsense to their flocks, year after year, teaching them nothing; but teach frequently the mighty plan of God, until like their own alphabet they have thoroughly mastered it; then will the Holy Scriptures be ever afterwards to them a mine of great spiritual wealth and a great comfort.

The archbishops shall lay aside a portion of the Church funds for foreign missionary purposes; they shall appoint the missionaries, and uphold effectively at home a foreign missionary institution, that foreign missionary efforts may be thoroughly assisted.

Ye shall not call yourselves Protestants, but Christians, for your priesthood comes not out of the Papacy, nor do you protest against the Papacy; for she is not a Christian Church but a spurious Church, being only part Christian, a greater part idolatrous, and a greater part still, unscriptural; therefore the true Church does not protest against her, nor against the Church of Mahomet, but ignores the Papacy altogether as a Christian Church; ignoring also the other spurious Churches, by whatever name they are called.

It shall be the great aim of the Church in every nation to habituate every one of her members to perfect uprightness, in the sight of God and in the sight of man, causing them always to cherish in their minds that each is a member of the whole holy family of God upon earth —each assisting the other in all good things to the uttermost.

Behold, ye women, faithful followers of the Lord Christ, into thy hands God gives thy sex, to teach them His Word, and to teach and love them as thy sisters, and to teach them to love and cherish each other as children of the Most High God. The Messiah, th-

King, desires that thou shouldest win all thy sex to God, for behold the time has now come when throughout the world female man shall no longer be oppressed. Thy gentleness employ usefully and largely, for behold thy sex also have become spiritual soldiers of the King Christ, and do thou thy part well and perseveringly.

The spiritual teachers, male and female, shall not be ignorant of the art of the physician, and certain women shall be instructed in midwifery, that they may minister to the simple bodily ailments of the people; the males ministering to the males, the women to those of their own sex. Neither shall they be ignorant of the just law of equity, that they may rightly arbitrate in the disputes of their people. Neither the spiritual teachers, nor the sisterhoods, shall take any reward from mankind; but for love towards God and towards mankind, they shall do their uttermost. And some shall not be ignorant of the musician's art, that, upon an instrument of music, the most skilful may fitly lead the congregation.

The active women of the Church shall also occupy themselves in educating the young females of the nation, in tending the sick, reading to the sick and aged, looking after the welfare of their sex, and in worshipping God and His glorious Son. It shall be accounted very dishonourable for any female of the Church to be idle when in sound health, or to do aught that is dishonourable to her sex. The married shall tend their little ones thoroughly, but their little ones shall not engross all their thoughts, to the exclusion of God. They shall teach their little ones how to pray, and the unmarried shall assist mothers in their duties, that the mothers may not be as slaves, for it is honourable for the laity both to be married and to be chaste. It is dishonourable in the sight of God for a member of the true Church to marry one who is not a member, for it shows a backward step.

Let there be temporary retreats for *the distressed in mind, for* widows, and for the aged, that their thoughts may be spiritually homeward, loving and honouring them as members of the family of God. But the young and the strong must be active and zealous soldiers of their King, the Lord Christ; battling resolutely against wickedness in every form; battling against their own individual temptations, and the evil ways of the evil-disposed; convincing them by precept and by example to do good and to abhor all that is evil. For idleness, when there is so much spiritual work ready to their hand, is a great crime in the sight of God. Their active service is honourable, but idleness is dishonourable.

There shall be established hospitals and dispensaries in common for the members of the Church and for those not of the Church.

From among the widows in the Church there shall be selected holy, capable women, by the oldest female rector in every vicarage, to act as midwives to the people, whether of the Church or not of the Church; they shall be taught thoroughly their art, and they shall have the assistance, when necessary, of a female medical practitioner. Houses wherein they shall be lodged and maintained shall be provided for them, and for each there shall be appointed two rooms, plainly and comfortably furnished, and a skilful female medical practitioner of mature age shall be over each house, in unison with a female cleric. The sisterhood of midwives shall be habited in dark brown robes, with the ensign of the Church embroidered on the breast.

Let there be also a house in every vicarage, for the residence together in bonds of holy love, of a limited number of unmarried and widowed holy women, to be employed, some in tending, as nurses, the sick in the vicarage district, both male and female, who are dangerously ill, and as Scripture readers to the sick. This sisterhood of holy nurses shall be habited in robes of a light brown colour, having embroidered on the breast thereof the ensign of the Church. A cleric of mature age shall be over each house.

The lay members of the Church shall strictly subject themselves to the rules of the Church; they shall consider it

dishonourable in the sight of men and of heaven wilfully to disobey them. They are as the rank and file of a well-disciplined army, each an unit in a glorious family, each adding honour and glory when right-minded, but dishonour and shame if evil-minded. Let no man feel aggrieved without good cause, let him not disturb the peace and harmony of the Church, for if truly children of God they will be loving and forbearing, and strive to restrain their own weaknesses, and overlook the slight weaknesses of others. If they strive not, then they are not really children of God, but children of the world; bearing always in mind, the children of God cannot do without producing much evil that which is not noticed in the wicked, for the wicked are expected to do and talk wickedly; but upon the members of the Church of Christ the eyes of the wicked, the wavering, and the weak in faith are fixed, influencing them sooner or later greatly. The members shall be honest, straightforward, truth-tellers, not tale-bearers, chaste, sober, righteous, slow to anger, forgiving, in all their dealings giving the preference to those like-minded as themselves, that mutually they may assist each other.

Innocent amusements shall not be debarred, but they shall not engross too much of their thoughts, lest they be led to forget God; but in moderation they are good, in that they satisfy the *innocent* longings of the body.

The rules of the Church shall not be binding for more than one generation of thirty years, for *it shall be deemed incapable that one generation shall bind another in anything.* It is the birthright of every generation of thirty years to ratify, revoke, or amend, through their representatives in solemn convocation, the rules of the previous generation of thirty years. Therefore, every thirty years there shall be a holy convocation of the Church. Seven of the representatives shall be elected by the lay communicants, five by the several orders of the clergy, and one shall be elected by the archbishops out of the archbishops, and he shall preside at the convocation, which shall be dissolved within one month after its assemblage, otherwise it shall not have the power to confirm, add too, or revoke, but the rules of the previous era of thirty years shall be considered as confirmed. A spirit of mutual love, kindliness of heart, and unpresumption, *with an entire absence of party spirit,* shall govern their hearts; and their deliberations shall not be made known, nor be written down; their decisions only shall be made known to the Church, which shall accept their award as final, for the ensuing term of thirty years, *without recrimination or criticism.* The rules of one age shall not be altered unless they be absolutely necessary, for *frequent alterations are frequent evils.*

The first year of every century shall be a year of jubilee to the whole Church throughout the world; it shall be a year of *unity* among the followers of Christ throughout the world; there shall be an interchange of courtesy, of holy communion and fellowship among the nations. And there shall be a holy assembly, during three months, of archbishops from every nation, in the chief city of that nation—in the spring-time of that nation—which numbers the greatest number of the children of Christ. And the children of Christ in that nation shall with open hearts and great love entertain and lodge them, and claim them as fellow-heirs of Christ; and when they depart, it shall be with great honour, and with the solemn blessing of the archbishops of the *honoured* nation. And at the convocation the archbishops shall commune together, and confer together concerning their respective rules, that each may learn from the other the right governance of the Church.

All the sanctuaries, buildings, moneys, goods, and chattels vested or bought for the use or with the moneys of the Church shall be considered vested in the archbishops of their nation, in behalf of the true Church in that nation. They shall be the chief judges in all things appertaining to the governance of the Church, from whose judgment there shall be no earthly appeal. They shall have the fullest power to bind and loose all things relating to Church governance; to them the children of God shall defer, both

clerical and lay, as being for the eternal benefit of all the Church.

CHAPTER V.

The Feast of Unity.

Like as spurious clerics have bewildered themselves with the lying doctrine of the Trinity, even adopting the foolish Athanasian Creed as their creed, so have they bewildered themselves concerning the Last Supper of the Messiah; they have become bewilderers of the people rather than teachers.

The Feast of Unity is a feast observed only by the zealous followers of Christ, instituted by our Lord *as their bond of union*, common to all who believe His great atonement to be their atonement before God, His God and our God. The feast is a gathering together of the zealous workers of the Great King, whereat they eat and drink together in commemoration of His atonement, strengthening each other in mutual love and social fellowship, because of their unity of spirit in looking forward to their final redemption through the mediatory death of their Great Atonement. It is a feast whereat it is lawful only for the zealous workers, cleric and lay, and for the aged and infirm who have been zealous workers, to sit together, for they only are the saints of the Church, the most worthy ones of the earth; the lukewarm and the unbeliever are not worthy, nor the disorderly. Therefore the saints of the Church are not merely believers and worshippers, but zealous workers also; in the sight of God they are esteemed greatly, for they are truly His working children, the winners of souls, and the children of the Lord Christ their King, and the true friends of all mankind.

The twelve apostles of the Messiah were the first saints of the true Church; with them Christ held holy communion, and they with Christ, friends one of the other, united strongly together through their love of God, He their teacher, they His pupils. Knowing that His mediatory death would take place on the morrow, the Messiah urged them occasionally to meet together, and continue in the same *unity of spirit after His* death; ordaining *that all His followers should* meet and partake of food together in holy bonds of unity of purpose and mutual love, *thereby commemorating His mediatory death and strong desire for their unity*, that they might be strong in the warfare waged by His Church against the wickedness of evil men. Therefore, twelve times during each year the Feast of Unity shall be held in every sanctuary. There shall first be held a service of one hour; then all the saints shall partake of food, many taking out of one platter and many out of one cup, *as a token of unity of spirit*. This they shall do in commemoration of the unity of spirit that swayed the right-minded at the table of our Lord and King the Messiah, and also in commemoration of His great love for mankind in pouring out His blood and giving up His body to be broken for us; *that through His mediatory death* our souls might be pardoned, and enter heaven. Then shall the minister give to the congregation an account of his own labour, and of the zealous workers of the Church of his district in extending and strengthening the kingdom of their Lord since their previous assemblage; and with praise and thanksgiving to their God and to His glorious Son their King end each feast.

A lay saint shall be admitted to Holy Communion *only* at the sanctuary where he habitually worships. If he does aught that is dishonourable, the minister of his sanctuary, when the same is made known to him, shall admonish him. If he again transgress, he shall be suspended from holding Holy Communion, nor shall he again be deemed a saint until he thoroughly repents. When a member becomes a saint by admittance to Holy Communion with saints, and afterwards habitually worships elsewhere, the minister of his former sanctuary shall give him a certificate of his saintship; it shall be to him *a sign of his honourable conduct*, and to the minister of his present sanctuary, to whom it shall be permanently given.

By saints alone shall the several offices of the Church be filled, from the humblest to the most exalted, and they shall be held in mutual honour, for there are none so honourable among the rest of mankind.

Like as the ordinance of baptism separates those who are members of the Church from those who are not members, so in like manner the ordinance of the Lord's Supper distinguishes the true servants of God and of His Messiah from those whose love for God is not very strong—*not so strong as to work for Him.* All are servants who unitedly work to extend the kingdom of Christ upon earth, whether as ministers, as teachers in the schools, or in ministering to the necessitous both of body and soul, or in striving to spread around a right comprehension of God. These are the servants of God and of His Messiah; these are the saints, *the active workers* of the one Church of Christ.

CHAPTER VI.

The Sanctuary.

Let there be in every sanctuary seats free to all. Let no seats be enclosed, for the Church of Christ is the Church of all, *equally for the poor as well as for the rich.* God looks only for the worship of the contrite in heart.

Be very zealous until there be in every diocese throughout your nation one sanctuary for every one thousand souls of the population, and take especial heed not to imitate the foolish and idolatrous sects, who build a few sanctuaries for the glorification of man, *but foolishly pretend them to be for the glorification of God.* Lavish not your means upon ornamented bricks and stone, for God, the Creator of the starry skies, values not those things; but provide sanctuaries sufficient in number.

The sanctuaries shall be plain, neat, and cheery within, and neat on the outside, without meanness, and without ostentation, and shall be maintained very clean and suitably. *There shall be no symbols,* for these are oft the stepping stones to folly; nor images, nor pictures, nor monuments, nor tablets for the glorification of man in your sanctuaries. Coloured glass may be used, *but no symbol or representation thereon of any living or supposed living creature.* A decorated sanctuary God does not deem dishonourable, but it is more honourable to provide sufficient sanctuaries and schools, and to administer to the wants of the necessitous of His children.

There shall be no sacrificial altar in the sanctuary. An altar indeed is needed, but not for sacrifice, but to receive the thank and dedicatory offerings of the people to God. The altar shall have railings upon it on three sides. At baptism the little child shall be placed upon the altar, and dedicated by his guardians to God; and his guardians shall solemnly undertake, as far as in them lay, to cause him to live uprightly and honestly before God. And at the age of fifteen years, upon certain convenient days, the children shall, of their own free will, release their guardians, and upon the altar dedicate themselves aloud to God as followers of the Holy Christ their King. And upon the altar all converts shall likewise dedicate themselves to God; and all who are appointed as teachers of the young, and spiritual teachers of the people, at their ordination. Also when curates become rectors, when rectors become vicars, when vicars become bishops, and when bishops become archbishops, they shall *renew* the dedication of themselves to God, as followers of the Holy Christ. And upon the altars shall be placed all the gifts dedicated for the maintenance of the Church in the nation, and of all things connected with the sanctuary; nothing shall be used of the gifts until they be solemnly placed upon an altar, and solemnly offered and dedicated to the service of God. It shall be unlawful for the clerics to use any gift until it be first solemnly placed upon an altar, and prayerfully offered to God and His glorious Son our King.

Dedicate your sanctuaries to God and His glorious Son; call them not after the name of any other living being. Distinguishing them one from the other after this manner:—

The Sanctuary of the Holy God—of the Messiah—of the Holy Ghost—of the One God—of the Almighty—of the Wondrous God—of Christ—of Jesus—of the Great Atonement—of the All-sufficient Atonement—of Our Kind Deliverer—of the Just One—of Good Things—of the All-seeing God—of Pleasant Things—of Holiness—of Goodness—of God's Love—of Spiritual Love

—of Redemption—of Sanctification—of Truth — of Wisdom — of Praise — of Thanksgiving—of Faith—of Prayer—of Good Will—of Newness of Life—of the Lord of Hosts—of the Creator—of Jehovah—of Emmanuel—of Salvation—of Holy Joy—of the Everlasting God—of the Word of God—of the Holy Scriptures — of the Voice of God — of the Spirit of Christ—of the Spirit of the Holy Scriptures—of the Mighty Counsellor—of the Great High Priest—of the Children of God—of the Children of Christ—of Temperance—of the True of Heart—of Equity—of Justice—of Obedience to God—of Spiritual Light—of Spiritual Discipline—of Eternal Life—of Mercy—of Forgiveness—of Repentance—of Contrition—of the Strong in Faith—of the Blessed—of a Right Understanding—of a Right Knowledge —of the Commandments—of a Right Spirit—of the Humble—of the Meek—of the Saved—of Our Everlasting Home — of Benevolence — of Charity — of Mutual Love—of Spiritual Unity—of Mutual Help—of Patience—of the Contented—of the Zealous—of True Worshippers—of the Holy Father—of the Holy Son—of the Only Born Son of God —of the Corner-Stone—of the Master—of the Son of David—of the Son of Man —of Unity of Faith—of Holy Brotherhood—of Fidelity—of the Great King.

Names given only to distinguish one sanctuary from another—names the one equal to the other—every sanctuary being dedicated to the One Holy God and His Holy Son, the Christ our King. Therefore is every sanctuary equal in the sight of God.

Call not your sanctuaries by the appellation of churches, but call them sanctuaries.

CHAPTER VII.

Religious Services.

The services shall be as that in the Trinitarian Church of England. Those portions which are contradictory to the true Scripture doctrines shall be modified by the clergy according to their judgment. They shall read the services distinctly in their natural tone of voice, *and the hymnal tunes* shall be such as *are easy for all the people,* and the people shall be taught to sing in like manner as they are taught to read. Prayer, praise, and thanksgiving being sometimes addressed to God, and sometimes to His glorious Son. Beseeching the granting of every prayer wholly *through the great atonement* of Jesus Christ our Messiah, for without Him there is no deliverance from condemnation; and like as God desires that we may love and obey Him, it is also good when we supplicate that not only ourselves, but all mankind also, may love and obey His holy commandments, and be protected from all things hurtful to both soul and body.

It is good to diversify the services with prayer, praise, and thanksgiving, the minister taking part, and the people responding with the natural voice, that the strong and weak of hearing may understand every word and *unite in giving utterance* varying with hymns and psalms, with the reading of portions of Scripture by the minister, and with clear explanation and exhortations. But neither his explanations nor his exhortations shall be long, lest they be wearisome to the people and bewilder rather than teach.

It is good to have a choir to lead the people in their songs, and it is good to let them be simple and easy, that their thoughts may not dwell too much upon the tunes, lest their songs proceed not from the heart but only from the lips.

Let certain of the choir sometimes take one part, and the residue of the choir and the congregation make responses, *for it is very wise to stir the hearts of the worshippers,* that their souls may pour forth utterances and be maintained full of wakefulness, for a monotonous service begets drowsiness in the lukewarm; these a diversified service stirs up, and quickens their understanding, and the services become to them a pleasure, and not a duty that is wearisome. But eschew the superstitious changing of dresses, theatrical genuflexions, and swinging of censers, for *these are folly and lead to greater follies.* Remembering that a cleric is simply one of the congregation, neither more nor less; more highly esteemed in the sight of God only when he is more worthy than any there.

Every spiritual teacher shall read in his natural tone of voice, *very clearly and impressively.* It is necessary that the services shall be so plain to the understanding as that children may be able to take part in all the responses, and in the singing of the hymns and psalms; and let the hymnals and psalters throughout the nation be alike, that a traveller may find himself at home in every sanctuary he enters.

Let music be used in the sanctuary, not merely to tickle the ear, or to gratify the vanity of any of the choir, or to exhibit the skill of the musician, but solely for the glorification of God and His dear Son; nevertheless, let not the music give forth uncertain sounds, but be thoroughly well played. It is the stirred souls of the worshippers, and not simply their melody, that is so estimable in the sight of God—the cry, the sobs of the penitent broken heart, is the music God loves most to hear.

Every Sabbath-day there shall be two services. The commemorative natal day of the Messiah, the commemorative day of His great atonement, and the commemorative day of His ascension shall be as the Sabbaths. On every other day there shall be at least one service.

There shall be an offertory after every service; the offerings of the females shall be devoted to the maintenance of their spiritual teachers, their schools, and sanctuaries; the offerings of the males shall in like manner be devoted to the maintenance of their teachers, their schools, and sanctuaries, and to the maintenance of the bishops, archbishops, and foreign missions.

Holy Days.

The natal day of the Holy Christ our King shall be a day of great rejoicing, of praise, and thanksgiving in the sanctuaries, with joyful hymns. It shall be a day of holy rejoicing, and of holy communion.

The day of crucifixion, *that sad day,* shall be observed as a day of mourning and penitential prayer; mourning that the unholiness of Adam *rendered necessary* the mediatory death of the Messiah. The songs shall be mournful, the sanctuaries be draped with mourning cloths, as though his death were but yesterday. It shall be a day of mourning, a day of fasting and holy communion.

The commemorative day *of the ascension* of our King shall be a day of holy rejoicing, with joyous songs of praise and thanksgiving, and there shall be holy communion on that day. It shall be a joyous day, commemorating the victory of our Deliverer, as it were yesterday, over the great temptations of the world, and therefore of our redemption through His great victory.

These days of commemoration shall be on week days, and not on the Sabbath. When they fall on the Sabbath-day, then shall they be commemorated on the day following. The Church shall wholly abstain from servile work, themselves and their cattle, on those days.

The natal day of every child of God shall also be observed as a day of praise, and family thanksgiving privately, with joyful hymns, *because of the heavenly inheritance.*

There shall also be a day of harvest thanksgiving to God, for His continued providence in providing food and sustenance for all His creatures. It shall be a day of holy communion, and a day of rejoicing; it shall be a day of rest to the beasts of burden, and a *double allowance* shall be given them.

Festivals.

It is good that the children of God should not be as strangers one to the other; it is good that they should socially meet together and hold kindly fellowship one with the other; therefore, five times every year, for about one hour, the elders of a congregation, those above the age of twenty-one years, and the married, shall provide a simple repast *in honour of their pastor, and of all the teachers* in connection with the sanctuary The feast shall be held in a school room, and the pastor shall select some of the young and active to the honourable office of tending at the repast. And five times every year, for about one hour, the young of the congregation who have been confirmed, up to the age of twenty-one years, shall provide a simple repast *in honour of their pastor, and of all the teachers* in connection with their congregation. And twice every year, for

about one hour, a simple repast shall be given to the children of the schools in connection with their sanctuary, *by the pastors and teachers* in connection with their sanctuary—the males having their feasts by themselves, and the females by themselves. The rich shall not keep apart from the poor, but they shall commingle, and the teachers shall commingle with them; and the Holy Spirit of God will rest upon them, and kindliness of heart and the Spirit of Christ shall be theirs. Every congregation shall have, in like manner, these feasts of mutual love, alternating with the holy feasts of unity; and the congregation shall purify their bodies, and habit themselves very cleanly, for at their feasts the Holy Spirit of God will love to be in their midst.

CHAPTER VIII.

The Voice of Warning.

The Church shall not suffer herself to relax in her vigilance. She shall not, at any time, suffer her ministers to become careless, or pretentious, or superstitious; nor suffer a married priest to continue in the ministry, nor a sensuous one; nor suffer any of her priests to encroach or be presumptuous, or to create division among the congregation placed in his charge; nor suffer the children to be defrauded of their right to be thoroughly well educated; nor suffer those not of the Church to interfere with the discipline of the Church. *The Church shall set always before her a high standard of excellence*, and she shall not suffer it to be lowered, lest great sorrow, great dissension, and great misery fall upon the whole world; for, like as a strong army continues strong only while subject to good discipline, so shall the Church—it is not possible that lax discipline and an efficient Church can co-exist—good and evil will not pull together; therefore, with great kindness, great love, and great resolution of purpose, shall the Church keep her heart. She shall grow in love, in holiness, in unity; peace and holy joy shall be hers; her people shall become glorious in the sight of our God and of Christ our glorious King, and restrain resolutely all tendency to do or think evil.

CHAPTER IX.

The nations of the whole world are steeped in great anxiety, poverty, and spiritual ignorance, because they, like their predecessors, have not understood aright *the spirit* of the Holy Scriptures, else they would not have submitted themselves to spiritual nonsense, nor would they have conceived the injustice, oppression, violence, and evil which abound in every nation *to be irremediable*. The nations have swung themselves into a whirlpool of error through the disobedience of Adam, and afterwards through their own spiritual ignorance and brutishness. They must, through strong effort, *swing themselves out of it*, into the still waters of truth, justice, uprightness, peace, and holiness. The nations have hitherto been some as wolves, some as foxes, some as tigers, and some as dogs; but hereafter they shall live, not as the brutes, *but as God designed them to live while upon earth*—living righteously in His sight. But first, oh ye nations, diligently set to work, and acquaint yourselves with that foundation of all true happiness, a right knowledge *of the spirit* of the Holy Scriptures. This little book will assist you in their interpretation, and, having as it were mastered the alphabet, knowledge how to govern yourselves aright will be set before you. Your eyes, oh ye nations, for a time will be averted from this little book; but some souls, and your children, will esteem it differently to yourselves, and it will be their guide. It will be like sound seed sown in fertile ground, springing up, growing apace, bearing plenteous and goodly fruit for ever!

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PART VI.

COMMENCEMENT OF THE SECOND CHRISTIAN EPOCH.

CHAPTER I.

THE NEW CHRISTIAN DISPENSATION OF COMMON SENSE.

THE Lord God, the beneficent Creator of all things, produced for mankind this glorious round Earth, stocking it with things which, rightly applied—that is, in accordance with *common sense*—would afford to every soul a superabundance of food and other good things; generating universal peace, contentment, and happiness.

The great want of the whole world is honest, unselfish, *common-sense* rulers, to direct their several nations aright, and to use the bountiful resources the Lord our God has stored in each, not for the advantage of a few, but for the general happiness of all the souls in their respective nations. Rulers have hitherto signally failed in the art of governance, because they possessed one-sided minds, and restricted themselves within certain evil grooves. It is useless to change one such set of selfish and stupid law-makers, or one evil form of governance, for another equally evil: they do but perpetuate misery in their nations, because it is not in them to govern aright. Notwithstanding the many changes in forms of governance that in the many past ages have taken place, every nation is still governed as though the least honest and least sensible of mankind made its laws. The old selfish, treacherous, and barbarous modes of governance have left their impress deeply upon the laws, customs, and people in every nation, that law-makers so imbued are utterly incapable of governing justly and honestly; hereditarily taught a certain mode of governance, it is not in them to be otherwise *than selfish, barbarous*, and indifferent *to the* of the people. Law-makers not hereditary are as strongly influenced by the force of evil example and evil tradition, and are equally void of honesty, justice, and other common-sense virtues.

The art of governance has hitherto been a miserable abortion, because of the utter absence of common sense in the minds of rulers and people. The great aim of one chief ruler is, not to secure the welfare and happiness of all the souls in his nation—for the selfish barbarism of his mind renders him callous to their ignorance, viciousness, poverty and wretchedness of their habitations, causing him to love his dogs far more than his people—but his great desire is to extend his territory, that he may rule over more souls than his predecessors, utterly regardless of the misery and destruction to human life wars entail; fear of not succeeding in his savage desire alone restrains him. Another chief of a nation, equally soulless and void of common sense, suddenly wages war against his unoffending German neighbour, in order to steal the land and partly destroy the nation. Missing his tiger-like spring, he entails numerous disasters upon his people, together with his own capture, expulsion, and death. His successors, a different set of law-makers, equally evil and equally void of common sense, are barbarously inciting the people of their nation to thirst for opportunities for a second spring, murderously and gamblingly hoping that it may be more successful than the former one; the whole nation stupidly enraged, not because of their former barbarism, but that the unoffending German nation did not quietly suffer itself to be plundered and destroyed—utterly blind, in their thirst for a second spring, to their injustice and barbarity, and to the great misery they

bring upon themselves and the whole world by conduct so utterly void of common sense; and yet the delinquent nation deems itself the least barbarous of all the nations in the world. After a like senseless manner have numberless wars been generated in past ages: one war begets another, wholly because of the barbarous ideas that have been handed down from one generation of rulers to another, and impressed upon the laws and customs of all the nations in the world.

When any of the industrious of mankind are put to great shifts in obtaining the wherewithal to become intelligent, in obtaining a sufficiency of food, in being comfortably clothed and comfortably housed, it is through no fault of the Lord our God, but of selfish rulers, void of justice and common sense, who, in consequence, cannot possibly govern their several nations aright. The peoples are kept almost in the same barbarous paths as were their savage forefathers, merely that a few barbarous law-makers and their kinsmen may be paramount over them, and obtain incomes as did their ancestors without labouring. For example, one of the chiefest duties of law-makers is to secure their nation *cheap* food and *cheap* wholesome habitations; an easy task when influenced by justice, honesty, and other common-sense virtues—for the Lord our God has beneficently provided a superabundance of land in every nation whereon to build habitations for all the people, and has stocked it with timber, clay, stone, and lime wherewith to erect them;—selfish and incompetent law-makers, bearing constantly in mind their own sectional interests, step with their selfish and stupid laws between the beneficent Lord God and the people, and cause food and wholesome, roomy habitations to be so dear and difficult to obtain by the great mass of the people, that their daily thoughts are engrossed how to obtain even an insufficiency of food and wretched shelter for themselves and little ones, breeding utter forgetfulness of God. The land having formerly been barbarously permitted to be a marketable commodity, like oil or wine, has been barbarously allowed to remain so, and in consequence its owners the law-makers, their kinsmen and partisans, have latterly raised its price so fictitiously and exorbitantly, as to be a greater tax upon the people than all the other rates and taxes put together—in effect building up a barbarous partition-wall between our beneficent Lord God and the people, as though there was a constant dearth of land, building material, and industry.

Again, the barbarous and dishonest rulers of a few generations back, through their insensate, barbarous, and unnecessary wars, incurred debt wherewith to continue them; and in accordance with their evil minds simply paid the interest thereon, leaving to chance whether after generations of rulers accepted the debt as due by themselves or not. Their ruling successors accepted the debt, because they discovered that their incomes, and those of their kinsmen and partisans, were largely derived through the money interest upon that debt, and that to them the debt was as a rich mine of gold, —were callous towards the new generation, therefore unjustly saddled upon it a national debt with which it had naught to do. In social matters mankind are not so utterly void of common sense; for an unwise, quarrelsome, and improvident father is not permitted to saddle debts which he refuses to pay upon his son; neither should the national debts of one generation of rulers be saddled upon an after generation: only in barbarous nations could such rank folly be perpetrated.

Civilization is governance according to the light of common sense, unadulterated with selfishness, injustice, dishonesty, untruthfulness, and the many other evils. Common sense is the very essence of right knowledge, rightly applied. The knowledge of Greek, Latin, and languages generally, of the sciences, of the past history of mankind, of the many religions that have successively swayed the hearts of mankind, and of how to fabricate skilfully, are as nothing compared to *common sense;* for its possessor has the key of all right judgment.

You look back, oh ye nations, with wonder at the gross stupidity and savagery of past ages, and their almost utter absence of common sense; so that you are almost led to believe the stupid theory that mankind are descended from apes; for the history of every nation (the Jewish for a short time only excepted) is a continuous record of barbarism. The most savage of mankind having once established themselves as rulers over their own tribes, their successors with an iron and ofttimes murderous hand perpetuated even to these days their barbarous principles of governance, the foundation of which was *self-interest;* and often from sheer weariness, induced by their ignorant, barbarous minds, plunged nations into savage wars for mere pastime, utterly indifferent to the many woes they brought upon their nations; and in consequence generated in mankind minds as brutal as lions and tigers. The chief occupation of nations was learning how to protect their own lives, and plunder and kill their neighbours.

You also wonder at their ape-like superstition, at their gross ignorance of the Holy Scriptures, and at the ease with which ignorant, usurping priesthoods of the many false religions led them into superstition after superstition, and into the ape-like stupidity of worshipping images, pictures, and other abominations, and of almost worshipping themselves; with the same great wonder after generations will read your history, oh ye nations of the present time. You plume yourselves upon not being so densely ignorant, of being less savage, of having swept away many of their most barbarous laws and customs, and even, in your stupidity and egotism, falsely account yourselves civilized; nevertheless, the same deficiency of *common sense* observable in them is as strongly apparent in you, oh ye blind and conceited nations; your hearts are almost as barbarous. The fear of modern weapons of war restrains somewhat your hearts from nations plundering and murdering other nations so frequently as in former times; but *there is the same* want of mutual confidence, the same preparedness, not merely for self-defence, but also for aggressively destroying nations, as cursed the very darkest ages of mankind. The same restlessness of the military for war, the old desire of being paramount; the same desire to crush or cripple a rival nation and be prosperous through its impoverishment. The same want of unity among clerics, in not *energetically and perseveringly* protesting against the VAST crime of war, because they are mere spurious and barbarous-hearted clerics. The same sectional selfishness among law-makers; the same desire to keep down workmen from father to son, generation after generation, as mere ignorant hewers of wood and drawers of water. The old barbarous tenderness in every city of every nation towards harlots, fornicators, adulterers, and drunkards. The same barbarous system in sparsely settled new countries of *unnecessarily* selling the land of future generations for a trifle to individuals, suffering them to raise its prices exorbitantly within a few years, to the great detriment of the future national welfare—utterly blind to the great evils entailed by such a stupid system upon the peoples in the old settled countries. The same superstitious minds; the same use of images, pictures, and other barbarous stupidities in the worship of God; the same scheming for self-aggrandisement and pretentiousness by false priesthoods; the same spirit of bamboozling in pilgrimages and other so-called religious matters, as in the most superstitious times; and the same general incapacity, through erroneous teachings, for comprehending the *common-sense* spirit of the Holy Scriptures—poor, right-minded cotters, unwarped by one-sided teachings and false dogmas, reading them with simple, common-sense minds, and in consequence comprehending their true spirit far more thoroughly than the warped, egotistical, one-sided minds of college-bred clerics; those partisan-bred clerics of this religion and that creed, clerics as void of *common sense* as the residue of the people.

Furthermore, there is still the same sort of papal trickiness in constituting the false doctrine of papal infallibility, as that which centuries ago promulgated the equally false and stupid Athanasian Creed and other absurd dogmas of the Papacy; the same barbarous folly in rulers of permitting the barbarous Papacy to usurp authority in the nations, and in permitting her secretly to urge her partisans to rebel against the national laws, and in urging nations obeying her sway to war against nations that *wisely* repudiate her false usurpation.

The perpetuation of the mistakes of the ignorant, barbarous past is a VAST hindrance against the march of the present nations of the whole world towards true civilization. It is therefore, in the sight of the Lord our God, the sacred duty of all the right-minded throughout the world *quickly* to do their very utmost to abolish the *perpetuation* of those blunders, not through aggressive violence, but through increased intelligence of the peoples—for violence is the murderous weapon of barbarism; whereas intelligence is the peaceful broom of civilization, which will sweep away the stupidities that bring on the great mass of the people in every nation discontent and misery—a weapon far stronger in the *new epoch* than aggressive violence or lies.

The old epoch has just passed away, the reconstruction of society upon the basis of *common sense* has just begun: commencing slowly, like the lengthening of days after mid-winter; nevertheless, the swing will be yearly accelerated, and the *new Christian dispensation of common sense* continue for ever in full swing.

CHAPTER II.

ONE UNIVERSAL CHRISTIAN NATION—MANY NATIONAL BRANCHES OF ONE UNIVERSAL CHRISTIAN CHURCH.

HITHERTO the whole world has been in a state of barbarous discord, by reason of the almost countless divisions into which mankind are split; each division or tribe or nation being governed differently, through laws more or less selfish and unjust, founded chiefly upon self-interest and self-exaltation. The more numerously those of mankind dwelling in any of the five great divisions of the world are split into isolated governments, the more numerous their wars; therefore, the greater the misery and barbarism of the people. The almost countless divisions were the outcome of the gross barbarism into which nearly every soul fell soon after the great deluge. The effect of barbarism is to divide, that of *true* civilization to unite the many nations into one universal Christian family.

The great mass of the people in reputedly Christian nations believe in the truthfulness of Holy Scripture, but rightly complain that the multitude of religions differ widely in their creeds, dogmas, ceremonies, and in the arrogant pretentiousness of their clerics; and that these, although thrust upon them and their children, are not religions according to the Holy Scriptures, but adulterations interwoven by artful, captious, ambitious, unscrupulous clerics with scripture. The great mass of the people repudiate those adulterations, and, having no confidence in the spurious clerics, sink into religious indifference; but in their hearts, in times of sorrow and sickness, cling to the Holy Scriptures alone, trusting in the mercy of the Lord our God, and of His Son Jesus Christ, to forgive their shortcomings.

It is idle for clerics to point to their very few right-minded followers—who, in spite of the many obstacles in their path, think deeply upon the Lord God, and ardently wish to obey Him—and say they are evidences of the truth of the religion of the clerics; they are not truly evidences—for there are some in every sect, whether of the many Christian sects or those of Mahomed, of the worshippers of the Cow, the Monkey, and many other sects, who, having tender hearts that yearn towards the Lord God, and finding themselves members of certain sects, to the utmost of their scant knowledge do strive to be righteous and to obey Him, either ignorant or indifferent to non-essentials of the

religion. Instead of boasting of the few right-minded, rather should the righteously inclined of the clerics sorrowfully point to the lukewarmness and indifference of the vast majority of their followers, and to those vast masses in whose hearts the Lord God is almost a stranger, and honestly acknowledge that not the Holy Scriptures, but themselves, their creeds and ceremonies, are in fault, and have not the confidence of the people.

From this time henceforth all peoples throughout the whole world, the just and wise, good and bad, are deemed in the sight of the Lord God and of His glorious Son the Messiah as *one* Christian nation, whereof Christ is King, under the supreme governance of His God and Father, our Lord God; and when the peoples, through their own free will, become united together firmly in the bonds of righteousness, they shall no more call themselves after the designation of their tribes or nations, but as Christians dwelling in such and such a place—for example, in Germany, or Russia, or France, or Ireland, or Scotland, or England, or America, or Australia, or India, and so on; not as Germans, or Russians, or Frenchmen, and so on—for all peoples shall sink their barbarous nationalities, which separate them as though they were distinct species of men, and become as one nation, under one king, the Messiah Christ; and all shall deem each other Christian brethren, as the Lord God henceforth will deem them, members of the universal Christian nation. None shall be taught in the schools a knowledge of the barbarous ways and evil deeds of their barbarous forefathers, but that knowledge be designedly consigned to oblivion.

All peoples throughout the world shall eventually be governed alike by the *forty* great principles of right governance, as mentioned hereafter in this little book—the people in every country having well-defined boundaries, being permitted to enact, amend, or perpetuate laws once every thirty years, for the administration of its internal affairs in strict accordance with those great principles. The present nations, when they federate together, shall eventually become as provinces of one universal Christian kingdom—the King whereof being Christ our Lord, whose throne is in Heaven.

The only source of true Christianity is the Holy Scriptures *in their totality;* therefore the National Church in every nation shall for the general welfare of mankind be that of the Holy Scriptures, unadulterated by the after notions of mankind—like as none of mankind shall be suffered to adulterate the food of the people, neither shall any one be suffered to adulterate their spiritual food, the Holy Scriptures. Hitherto, among the Christian peoples, it has been adulterated with much nonsense, necessarily generating divisions; so that few call themselves by the only right designation "Christians," but give to themselves sectarian names. The sect of the Papacy has from its commencement been the chief offender, adulterating the doctrines of the Christian Church with wild, idolatrous, silly notions, the invention of foolish men after the completion of the Holy Scriptures, and compelling its followers to accept those adulterations, and in order to force them to do so *purposely* setting a higher value upon them, by means of creeds, than upon the Holy Scriptures; forbidding the reading of those Scriptures, *that the adulterations might not be detected;* so that those souls who accepted the Holy Scriptures, but not the adulterations, the Papacy declared to be its enemies, and many in consequence were tortured and put to death; whereas those who from ignorance, or indifference, or fear, or from superstitious reverence for the Papacy, did not repudiate the adulterations, were declared its faithful children. The days have now come when those barbarous sects will be reformed, and the National Church in every nation be that of the Holy Scriptures, unadulterated by the notions of men after their completion.

The Jews will examine the truth of their false traditions by the light of

the Old Testament, and, finding them untrue, will spurn them and cling to that Old Testament alone, thereby enabling them shortly after to perceive by its means the truth of the New Testament; and they will become meritorious and true Christians.

The Roman Catholics will also, by the light of the Holy Scriptures in their totality, test the truth of the false traditions, false doctrines, and customs of their Church; and finding them unmentioned in the true Scriptures, and otherwise untrue, will cast them away and cling alone to the Holy Scriptures, renouncing the office of Pope as not necessary to their salvation; also renouncing it as the festering thorn in the flesh of all nations, and the great enemy of true civilization.

Those of the Greek religion will also, by the light of the *whole* Scriptures, examine the traditions of their Church, and, finding them untrue, will cast them away, and cling to the Holy Scriptures alone, and become true Christians.

Those of the Protestant religion will also, by the light of the Holy Scriptures, inquire why their several religions should keep them disunited, all agreeing as they do in the four great essentials of true Christianity, viz.:

1. Belief in God, the Creator of all things.
2. Belief that Christ was truly the long foretold Messiah.
3. Belief in the general truthfulness of the Holy Scriptures.
4. Belief in the duty of every soul to live in amity and goodwill towards every other soul.

And finding their disunion to be greatly disastrous to their own individual welfare, to that of the whole world, and contrary to the spirit of the whole Scriptures, will cast away their mutual enmity and captiousness, and unite themselves together, and with the residue of the Christian family.

All the true Christians throughout the whole world, having thus united themselves under one King, the great King, our Lord Christ, will set themselves to the meritorious task of convincing the barbarous nations of the absurdity and untruthfulness of their legends, and of the great paramount wisdom and truth of the Holy Scriptures; and they also will cast away their false legends and become true Christians.

As the nations become more and more educated, they will become more and more rightly governed; peace, amity, and happiness will be the result, and become intelligent, united, and truly civilized, all marching onward towards God our Father, Christ our atonement, and heaven our final home.

CHAPTER III.

The Creation.

Before the sun, moon, countless stars, and this round earth were made, all that vast space within reach of the most powerful telescopes during a clear and starry night, and immeasurably far, far beyond, was filled with *germs* of *gaseous* atoms, without life or motion—as it were dead—consisting entirely of the germs of those four *gaseous* elements out of which all things in the sun, earth, moon, and stars are made, viz.:

1. Oxygen.
2. Hydrogen.
3. Nitrogen.
4. Lifeless heat — having neither warmth nor light, because its heat was *lifeless;* therefore heat only in name, being simply *germs of future heat.*

The Holy Spirit of God, that *living invisible cloud* which extends everywhere beyond the glorious Person of God in heaven, was here also; all was dark, silent, dead—as it were space in fallow, waiting to be fashioned anew; the Holy Spirit of God that was in its midst was alone imbued with life. At length, the Lord our God purposed to make the man Adam, and create for his use, and for that of the countless children that should issue out of him, a round earth as a *temporary* habitation, beautiful within and beautiful outside of it.

The Holy Spirit of God, the *invisible living cloud,* moved strongly amid the *lifeless* germs of inert, gaseous matter,

infusing *simultaneously* throughout the vast space strong *electrical life* into the hitherto *lifeless germs of future heat*, causing it to become *active electricity*, which instantly lost its gaseous state and concentrated into *liquid* electric masses, and then immediately became dormant, ready, like lightning in thunder-clouds, to rush forth. And the Lord God said, "Let there be light;" and instantly those dormant liquid electric masses became strongly active, and with a mighty bound sped with their lightning speed—a speed vastly greater, by reason of their far greater concentration, than lightning from mere thunder-clouds — to the ONE central spot of that vast space, attracted to it *by an act of the Lord our God;* and in twenty-four hours all had accumulated together, losing the liquid form through being further condensed into a dormant, hard, solid, extremely dense, dark ball, forming the sun (dormant and concentrated solar heat being by far the densest of all matter—so dense, that its quantity by weight in any terrestrial substance is known by the density of that terrestrial substance)—the sun being yet dark, not yet diffusing any light; for immediately the electric heat had accumulated together and formed into a hard solid ball, by reason of the extremely strong electrical attraction between its highly concentrated atoms one for the other, it became dormant, without light and without warmth. Thus did God create *electrical life*. This occupied the first day of creation.

At the commencement of the second day of twenty-four hours, the Lord our God gave the word, and instantly the *outer surface* of the recently-created electric sun expanded, with a violent burst, into a glorious mass of white electric light, lighting up the immeasurable space—poured forth a continuous stream of *liquid* electricity, or solar lightning, on every side; being immensely *attracted* towards the *gaseous atomic germs* of oxygen, hydrogen, and nitrogen, *by an act of God*—which act *created electro chemical attraction*—and rushed with wondrous *speed around* each atom, amid the vacuous spaces occupied at the commencement of the previous day by the lifeless heat when in a gaseous state, intermingling and combining with them, more or less in quantity, and more or less concentrated; for that act of the Lord our God instantly generated *violent chemical and electrical action* between the four virgin elements, producing *chemical* mutual attraction between the three terrestrial elements —oxygen, hydrogen, and nitrogen—*electro chemical attraction* between solar heat and hydrogen, and *electro chemical repulsion* between the two acid elements and solar heat, causing all four elements to rush together and then *concentrate* with vast rapidity, in their intermingled state, *around certain points of attraction*, which the Lord our God dotted here and there throughout the immeasurable space, and they became great solid, hard, cold balls in millions—those *electro chemical* balls, the earth, moon, and stars, our eyes behold, and which are formed mainly of granite.

The space *between each solid ball* was of course perfectly *vacuous*, because of the condensation of the before *lifeless gaseous* atoms into *solid* electro chemical balls, and throughout that vacuous space the electrical heat, or liquid lightning from the sun, has ever since been attracted to them with wondrous speed. Thus does the Lord God, the Almighty Creator of all things, cause them to be daily fed with solar heat and light—their peculiar food—for their daily sustenance; without which all things would starve, requiring them like as a steam engine requires fuel, and living creatures and living vegetation food.

The new-made *electro chemical* balls, during the *after* part of the second twenty-four hours of creation, attracted from that *electric* ball the sun a continuous stream of pure liquid electric heat, or solar lightning, so condensed and so vast, as would take tens of thousands of years now to equal; *pulverizing the whole granite surface* of one of them—the earth—and generating out of decomposed granite an atmosphere, water, and fruitful soil whereon vegetation might

grow—thereby providing sustenance for man and all the living creatures which the Lord our God afterwards made within the six days of creation.

Thus, during the second twenty-four hours of creation, the Lord God *created chemical life*, and earth, moon, and countless stars. Their constituents were not uniformly mixed. He caused the granite of which they are chiefly composed to intermingle with other rocky combinations of two, three, and sometimes of the whole four elements—in some places a deficiency of oxygen, nitrogen, hydrogen, or dormant heat; in other places, an excess of one or the other. In some combinations, the electric heat was only partly dormant and of great *gaseous* tenuity, as in air; in others, varying to its utmost dormancy and metallic condensation, as in platinum and gold, wherein the solar heat has, in combination with hydrogen, become solidified; but by far the largest mass was granite.

On the third day of creation, during twenty-four hours, the Lord God prepared one of the solid granite, electro chemical balls—the earth—as a *temporary* habitation for man. He raised granite mountains high above the lower land; seas were formed; vegetation was created and made rapidly to grow (having strong fresh life) in the electro chemical virgin soil. The whole dry land was beautifully diversified with hills, valleys, and great mountains, the highest of which, as now, were in the tropics—thence, for the most part, gradually lessening in altitude northward and southward. Above and around them were an atmosphere, sunshine, and clouds.

After the Lord God had created Adam, and all that He had purposed, as recorded by Moses during the six days of creation, twenty-four of our ordinary hours to each day, He ceased from His labours.

Ye nations of the whole world! children of our first *human* father Adam, the man whom the Lord our God made on the sixth day of creation; giving him one *growing life* of his body and one immortal life of his soul—the twain unitedly forming *one* human life—creating and placing in Adam also, as part of his human body, the *germs* of all his children who have already been born into this glorious round earth and those yet to come, that they also may be of the same *human* nature as Adam himself; like as in *every* male there are germs of his future offspring, sometimes numbering countless millions; —understand, therefore, oh ye nations, there are *four kinds of life*, differing widely one from the other.

1. Solar Electrical Life, as represented by solar light and solar heat.

On the second day of creation, the Lord our God created another kind of electricity out of solar electricity, which kind is sometimes called polar electricity, and sometimes galvanic electricity. The Lord God gave to the round earth the moon as a companion; not merely to reflect light from the sun, but to *assist* in producing numberless effects which neither the sun, earth, or moon by itself could generate. The Lord God created the moon considerably smaller than the earth; whereby this latter, by reason of its greater bulk, attracted a much larger quantity of solar electricity than does the moon; causing it, with the sun, to be a galvanic battery of vast power. Galvanic electricity is simply solar electricity, which, after entering the round earth in a weak, diffused state, has been attracted, in a high degree of concentration, from the round earth to the moon and back again to the earth, making several journeys, thereby acquiring properties which mere solar electricity that has not travelled the same route does not possess. Galvanic electricity is solar electricity that has become polarized and concentrated, which it ever afterwards retains, so long as the earth shall endure, and in consequence is more electrically powerful than the weak solar electricity that hourly enters the round earth.

The rising of tides is a perpetual attempt of salt water to ascend to the moon. In like manner, solar electricity, dormant near the surface of the earth, is largely drawn from one terrestrial

pole in a constant current to the moon, and when there is drawn back to the other terrestrial pole, afterwards entering into combination with matter throughout, more particularly the surface of the earth, producing effects which mere solar electricity, as it enters our world, could not do; producing tides, rain, currents of wind, ofttimes divers currents one above the other, ocean currents, separation of one stratum of clouds from a stratum below and a stratum above; tempests, tornadoes, cyclones, waterspouts, polar commotion, luminosity of the sea; the light of glow-worms, of phosphorus, and of putrescence; dry fogs, damp mists and clouds—the separation of minute globules of water from moist land and water, thereby lifting those globules up into air of more than 800 times less specific gravity than water.

It is galvanic electricity that produces metals, precious stones, ice, crystals, the effects produced by the mariner's compass, the galvanic battery of chemists, and countless others which mere solar electricity is unable to accomplish.

It is galvanic electricity that causes the earth to revolve and screw its orbit round the sun, dragging the moon along with it; causing also the moon to sway to and fro, while revolving round the earth.

It was galvanic electricity that the Lord our God employed in producing the Deluge, and afterwards in building up habitable land, strata upon strata, *simultaneously* throughout the whole round earth.

2. Electro Chemical Life, as represented in all things *terrestrial*, the source of which is the three terrestrial elements oxygen, hydrogen, and nitrogen and the solar element after it has entered our round earth—electricity (the primal source being our Lord God); all terrestrial things, particularly those near to the surface of the land and waters, being night and day in a constant state of *electro chemical living* commotion, like to the commotion among swarms of living creatures, ever changing every moment of time with every increase and decrease of solar heat—the two acid elements, displacing more or less quickly a portion of solar element from the alkaline element hydrogen, forming fresh combinations; and the solar element displacing more or less quickly a portion of the two acid elements, forming also fresh combinations; decomposition, recomposition, and perpetual change taking place more or less vigorously, more or less distended, more or less concentrated, just where it is most wanted, viz. near to the surface of the dry land and the surface of the waters; perfect order everywhere, the same *combinations* producing *always* like results—nothing haphazard in the sight of their Almighty Creator our Lord God, but all things taking place in *exact* accordance with His electro chemical laws.

3. Growing Life, as represented in *living* vegetation, living creatures of air, land, and water, and by the *living* bodies of mankind, which live for a time and *die for ever*.

4. Immortal Life, as represented by the soul of man, which lives for ever, more or less awake, more or less asleep, neither growing nor dying.

Each of those four lives has two phases, the one differing widely from the other, viz.:

a. Sleep or inaction.

b. Wakefulness or activity.

These two last merging more or less one into the other, thus:

c. Partly asleep or partly inactive.

d. Partly awake or partly active.

After Creation.

The seas covered only a comparatively small portion of the round earth, and were shallow compared to what they are now; partly because our present sea level is *considerably more than a thousand feet* higher than in that epoch. The rivers were numerous, shallow, and wide, and large tracts of land became peaty. On the other hand, the mountains were almost entirely formed of granite, reached much higher into the atmosphere, the seat of ice glaciers even within the tropics, and in many instances of perpetual snow; and between *the deep*

lowlands and the tops of the *lofty mountains* the land was beautifully diversified, grand, sublime, rich, and wondrously pleasing to the eye—a very paradise, wherein man might dwell in righteousness, peace, and happiness: a paradise worthy of the Almighty God who created it.

A great portion of the land became thickly covered with herbage, peat, and trees, and the great average temperature caused all the creatures of the land, air, and waters to be greatly prolific. The latter teemed with living creatures in great diversity —the Lord God delighting to give variety—some being born into the world after one fashion, others quite differently; some possessing one phase of life, others many, each phase entirely different from the others; some, also, in one phase boring in the earth, in another phase flying in the air, in another swimming in the waters, as though they were different living creatures altogether, many of their offspring differing greatly in colour, size, and habits. Furthermore, many creatures of the waters were simply a variety of others that flew in the air, of some that moved on the surface of the ground, and of others that bored; their food, climate, and peculiar habits generated by hot, cold, dry, or moist countries, or the presence of salt water, all helped to produce varieties—every generation an increasing variety, although all offsprings from one or other of the comparatively few species the Lord God created during His six days' work—so that it is not possible for mankind now to trace the endless varieties, nor trace in numberless instances in insect life their mode of birth and numerous phases of life. Every generation of naturalists acquires increased knowledge of the wonderful living creatures the Lord God made during the six days of creation; every naturalist is puzzled, through deficiency of knowledge, concerning numberless things, and silly theories are promulgated by many.

The mountains were greatly higher above the ocean level than in these days. Large tracts of tableland at various altitudes, deep and shallow inland brackish seas, deriving their saltness from the granite surface decomposed and pulverized on the second day of creation, and freshwater lakes derived from rain and snow, existed at various heights, wherein was largely deposited *before the Deluge* the *débris* from the steep mountain sides above; and the much greater density of the air in the deep lowlands, considerably more than a thousand feet below our present lowlands, enabled creatures of several varieties of species to exist there which could not live now; therefore the Lord our God caused those varieties to become extinct, all being destroyed through the Deluge.

Of all your men of Science, oh ye nations, there are none so deficient in common sense as your geologists—some (now deceased), of quick intelligence, discovered one of those innumerable laws of the Lord God, whereby He governs the world, viz. that every series of *deposited* strata, superposed upon the granite of which the earth is almost entirely composed, was deposited *in regular order throughout the habitable world;* discovering that one particular stratum of a series (for the deposited matter is in many series) was *always below* certain strata *in that series*, and *never above* it—an interesting discovery, which the rash of their successors in the science have foolishly perverted into great evil; for in connection with it they, through deficiency of common sense and true knowledge, have promulgated false and stupid theories concerning the age of the world, which have led some of the people unwisely to doubt the true record of Moses.

True science is interesting and beneficial to mankind, like the arts of reading, writing, calculation, and the like; but when spurious theories, under the *false* designation of scientific truths, are promulgated antagonistic to *any* of the teachings of Holy Scripture, those false theories are a great evil to man-

kind, in that they lead the weak of the people into paths of error; therefore this chapter is set forth, that you, oh ye nations, may become wise concerning the matter, and comprehend the truth of the Mosaic record.

One of the foolish theories of geologists is, that the *whole* inner part of the round earth is in a red-hot molten state. It is really not so. Let us consider some of the properties of solar heat, *after* it has entered our atmosphere, that you may understand and note some of its effects, especially the way igneous rocks eventuate into *local* molten volcanic eruptions, which were very numerous after the fall of Adam, and up to the time of the Deluge.

Pure heat is electricity. A compound of pure heat with any other substance is not electricity, but an electro chemical combination. Dormant heat—that is, heat when at rest—is solid in solids, liquid in liquids, gaseous in gas, and of the same temperature as the substances contiguous to it. For example, the dormant heat in coal, before this latter is ignited, is *solid* and *cold*, as the temperature of other substances near by; ignition causes the *solid* dormant heat at the *point* of ignition to expand into active *hot gaseous* heat, which, being *temporarily* in combination with other liberated constituents of the coal, is not then electrical; this compound heat leaves the coal, oxygen of the air affinitatively flies to the particles of *pure* carbon left behind in a red-hot state on the surface of the coal, and the twain—the oxygen and carbon, with some gaseous heat in temporary combination with it—ascends into the atmosphere (like a balloon dragging upwards its car), away from the ignited coal, thereby exposing a fresh surface of coal to ignition; this procedure continuing until all the dormant heat in the coal has expanded and disappeared from the latter. Thus does *cold solid* coal, when ignited at one point, gradually disappear as hot gases, forming fresh combinations, leaving behind only a *small* residuum of somewhat incombustible matter—illustrating the fact that cold solid substances more or less possess a quantity of heat in a dormant state, which merely require excitement to evolve heat of great temperature.

All the heat in our round earth came to it from the sun, therefore the earth's surface is the warmest part thereof. The whole inner substance of the round earth is cold, and of a very low temperature, excepting where volcanic action is in operation; for whatever warmth the earth possesses is imparted by electric heat from the sun, which soon, after leaving the sun in a diffusive gaseous state, becomes concentrated into a *liquid stream*, rushing, in consequence of its liquid condensation and the vacuum between the sun and earth, towards this latter with wondrous speed, and when near to it, being attracted by the whole diameter of the earth, spreads over it and enters its atmosphere in a weak diffusive state, in almost its utmost tenuity, gradually increasing its gaseous condensation, because of the gradually increasing density of the atmosphere below, until it enters the surface of the land, which is then warmer than in the solid interior of the earth, excepting where volcanic action is in operation. Thus, the deeper the sea the cooler its bottom.

Moreover, the denser the atmosphere the larger amount of unquiescent, therefore warm, gaseous heat is able to combine with it, thereby raising the atmospheric temperature in proportion to its density; thus, the *higher we ascend* into the atmosphere—ascending, for example, a mountain—*the cooler the air*, because of its *decreasing* density. On the other hand, the *deeper we descend* into a dry pit below the sea level, so does the air in it rapidly become *more and more dense*, and its *temperature correspondingly increases* until its bottom is reached, which is there warmer than any other portion of the pit, because the air is densest there. The earth does not absorb air, but absorbs the gaseous heat that is in temporary combination with air; so that the sides and bottom of a deep dry pit absorb the gaseous heat (the bottom

most of all), because the air there, and the gaseous heat in combination with it, is denser than in any other portion of the pit; so that as rapidly as the gaseous heat is absorbed by the earthy bottom and sides, just as quickly a *continuous stream* of gaseous heat descends the pit and becomes absorbed, heating its sides and bottom.

Comprehend, also, that the *interior* of the round earth is not composed wholly of granite, but granite intermingled with veins and patches of sulphurous and other igneous rocky matter, containing a large proportion of that element for which electricity has the greatest affinity, viz. hydrogen; therefore in combination with an unusual proportion of *solid* latent heat; consequently, ignitable when dry fissures have admitted the dry hot summer air to descend to great depths, thereby conducting a constant stream of active heat down amid the dense air to those igneous rocks, igniting them; and so, at intervals, producing *local* volcanic eruptions of molten rock.

Still further understand, *before the Deluge* the sea level was considerably more than a thousand feet *below what it is now;* therefore the atmosphere in the present lowlands was during that era much heavier and consequently much warmer than in our present lowlands, so that deep fissures in the lowlands were numerous; the summer heat descending continuously into them split the granite to great depths, and sometimes ignited the sulphurous and other igneous rocky matter intermingled with the granite, and frequent volcanic eruptions ensued in many places, but not until after the fall of Adam.

The Universal Deluge.

The Forty Days and Forty Nights Conversion of the Rocky Surface of the Earth into Water.

Moses records that, about 1600 years after the Creation, God, in His just anger against the evil inhabitants of the earth, caused a great deluge of water to come upon it with great violence, uprooting and destroying all mankind, and all living creatures excepting a few.

Previous to the Deluge, the Lord our God commanded Noah, the only holy man then existing, to build a large ship without masts, called an ark, and to take into it certain living creatures—not of every variety; for there are numberless varieties of every species—that they might not be destroyed. And Noah took into the ark the most favourable representatives, by the direction of God, of every species of land creatures, God giving them exceptional instinct to go to Noah, when the ark was ready for their reception, to confide in him and obey him; giving also exceptional instinct to every representative species of living creatures of the waters to keep close to the ark, for away from it the waters were not then habitable for them; and the Lord God shielded the ark within and without from harm during the time of the Deluge. Noah also entered the ark with his wife, three sons, and their wives. The Deluge destroyed thoroughly all traces of the colossal works of man, and completely altered the surface of the whole round earth, the waters having rolled over the highest mountains. The Deluge lasted many days, even after the waters had attained their greatest height.

After the following manner the Lord God produced the Deluge:—He in His just and holy anger caused the moon to go much nearer to the round earth than before or since, and remain there during forty days and forty nights; the solid surface of the round earth thereby became decomposed into the four gaseous elements, the oxygen and hydrogen thereof becoming rain, which eventually covered all the mountains, drowning all the living creatures, excepting those in and adjacent to the ark.

Understand, oh man! the earth has a bulk about forty-nine times greater than that of the moon, and is consequently more saturated with solar heat than is the moon; in other words, the moon contains greatly less solar heat in proportion to its bulk than the round earth; therefore, when the Lord God placed the moon much nearer to the round earth than before or since, the

solid ground and saline waters of the whole earth, in conjunction with the moon, became together, as it were, a great and powerful galvanic battery; the dormant heat which cemented and solidified the ground, disengaged itself gradually but quickly, and sped towards the moon with lightning rapidity, the round earth being as it were for the time a sun, a source of galvanic electricity to the moon; and the whole surface of the round earth became quickly split and decomposed. Great clouds of gas arose from the decomposing ground and decomposing mountains during the whole time the moon was near to the round earth, the oxygen and hydrogen of which were combined together by the galvanic streams of electricity, and turned into great torrents of rain, sufficient to cover, after the lapse of forty days and forty nights, the whole round earth, the waves rolling over the highest mountains. The *solid surface* of the round earth had become converted *into water*, and the mountains dwindled greatly; granitic sand, that sand of our sea-shores, deserts, and sand rocks, was largely disengaged; decomposition of vegetable and animal matter was stayed by the galvanic action; the briny waters of the whole world were crowded with uprooted vegetation, soil, drowned creatures, shells, and the wreck of all things that had previously existed upon the face of the round earth, and all were *suspended* in the waters by the *galvanic repulsion* that existed between the saline waters and that suspended matter.

Meanwhile, the *solid surface* of the moon, vastly excited by the galvanic action, became violently rent by the *return* galvanic current, and shot out with great force countless pieces of rock, as though they were cannon balls, beyond the gravitating influence of the moon, which have ever since revolved round the sun in an orbit of their own—*commemorating the great Deluge* by revealing their presence and origin to mankind through striking, during a certain period of their orbit, the elastic atmosphere of the round earth; the *blow* and the friction causing the solid latent heat forming largely a part of each rocky piece to become unquiescent, thereby causing it to ignite in our oxygenous atmosphere, and momentarily to emit the light men call shooting stars—rebounding from the earth's atmosphere, quickly becoming again dark and unseen.

The Lord God, after forty days and forty nights, removed back the moon to its former position; whereby decomposition of the earth's surface instantly ceased, recomposition set in, and gradually the oxygen and hydrogen of the superfluous waters entered into fresh combinations with the liberated nitrogen and galvanic electricity and they solidified once more into earthy and metallic matter, which afterwards settled with the sweepings of the ocean and from the old continents and islands into strata. The waters were many days shrinking, through recombinations, into solid matter, and into the comparatively small quantity that now forms the waters of the round earth.

After the Forty Days and Forty Nights.

The Superfluous Waters again become Solid Matter.

Immediately the Lord God placed back the moon in about its former position, all ultra-galvanic action ceased between the round earth and moon, and electrical reaction ensued; no longer did the surface of the round earth *repel*, but electrically *attracted* the suspended matter in the water—decomposition, in fact, ceased and recomposition actively commenced. The recomposing electrical attraction was strongest along the mountain ranges, especially in the tropics; therefore in their vicinity the chief deposits of floating earthy vegetable and mineral matter took place; building up tablelands at high altitudes, even sometimes *several thousand feet above our present ocean level.* The increasing density of the saline waters (salt—chiefly through decomposition of the granite during the forty days and forty nights) in the lower depths helped all suspended matter to float far above

them, so that none was deposited in the great deeps.

Electrical action *throughout the world* ensued between the several substances floating in the waters; all of one kind attracted its own kind within a certain range, and repelled every other kind from it; *every kind sorted itself into strata* loosely floating in the water *one above the other*. That for which the electricity of the solid surface of the earth had the greatest affinity *ranged itself nearest to that surface* and parallel to it, *whatever the degree of inclination* of the rocky ground, and that for which the ground had the least *ranged itself uppermost;* and between *these two* floating strata were the *intermediate floating strata* ranged according to the degree of electrical attraction that existed between the solid ground and them. Every floating stratum *repelled the one above it,* thereby keeping every floating stratum completely separate one from the other. In the several floating strata were entangled many plants, shells, and remains of once living creatures.

First, the nearest floating matter most electrically attracted by the ground became little by little deposited in still water, *parallel* with the regular and irregular solid surface of that portion of the round earth which the Lord God intended should be habitable land. When all of one kind had been deposited and became solidly incorporated with the ground, the *deposited matter ceased* its electrical repulsion for the floating stratum above it, and transmitted to it the electrical attraction of the solid earth. Thus, successively, *every floating stratum above* was deposited one upon the other, without the admixture of foreign earthy substances when the deposition took place in still water; building up the land the Lord God intended to become habitable. When the waters were much disturbed by wind, tide, or current, the floating strata were prevented from settling, and when carried by currents to more quiescent spots, settled upon the previously deposited strata after a similar manner. All finely divided matter, such as clay, was the uppermost in each series. Thus were the floating strata over the densely saline deeps carried to the quiescent waters and electrically deposited, series upon series, as before. Such of the earthy suspended matter in large quantity that had a very strong mutual attraction between its atoms—the several limy combinations, for example—sometimes collected in masses, forming great hills, which quickly hardened and became limestone rock.

When about three hundred days had elapsed from the commencement of the Deluge, all ultra-electrical action ceased; the waters *throughout the world* shrunk to their present quantity, and the seas were confined within their present boundaries, which the Lord God assigned them. The antediluvian mountains had dwindled greatly, *the seas were vastly increased in area and depth, and the ocean level was considerably more than a thousand feet higher than before the Deluge,* so that some seams of vegetable matter since converted into coal, and strata of other substances, were deposited upon what was habitable land before the Deluge, considerably more than a thousand feet *below* our present ocean level. The new rivers made for themselves channels, and the land once more became fertile. *

Thus did the Lord God, by means of His wondrous natural laws, quickly build up the new habitable dry land throughout the world. Naught was created during the Deluge, but things that had been in existence the Lord God rearranged.

Let this great fact, *the key* of much geological knowledge, be deeply engraven in thy remembrance, viz. that the permanent sea level *after* the Deluge was more than a thousand feet higher than *before*, throughout the world. *All* the waters generated through the decomposition of the surface of the round earth during the forty days and forty nights *did not* recompose into earthy and metallic matter, for a large mass *is still in existence,* which has permanently raised the pre-Deluge ocean level considerably

more than a thousand feet, evidencing the truth of Moses concerning the Deluge.

The thick deposits of that *deliquescent* substance, rock salt, distributed so largely in lands throughout the habitable globe, and sometimes forming *hills and mountains far above the present ocean level*, is a sign to you, oh ye nations, of galvanic deposition in the still waters of a deluge! The hills of pure limestone, and severally of pure clay and pure chalk, containing uninjured shells and remains of once living creatures of the seas, *far above* the present ocean level, are also strong signs of their deposition while covered with water. Their position, freedom from admixture with other earthy substances, and the great thickness of their strata, evidence that their particles were *attracted* together while floating in the water—unlike the many kinds of earthy matter, jumbled together *by mere subsidence*, that are carried down by rivers into the seas or upon flooded land.

Everywhere throughout the habitable round earth *transported* earthy and vegetable strata were heaped, in considerably less time than a year, series upon series, *all of the same character*, from a depth considerably more than a thousand feet *below* the present ocean level, to a height in many places several thousand feet *above* it.

Recollect always, that the granite mountains have *never* at any time since they were created *subsided* below the ocean level, *nor have they been upheaved;* they were truly *submerged, not by sinking*, but by the rising of the constantly increasing briny waters during the Deluge.

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1. When the Lord God finished the work of creation, the habitable portion of the round earth was thinly covered with soil formed from granite; there were no limestone hills, or hills of rock salt, or chalk, or sand; the seashore had everywhere an almost bare granite bottom, and granite rock at a higher level formed the ocean boundary. All those portions of the present seas less than a *thousand feet* deep were before the Deluge habitable land, almost entirely covered with soil and vegetation. The habitable land was more extensive, and the seas covered a much smaller area than now. When the Deluge came, the Lord God purposed to lessen the extent of habitable land and extend the area of the seas, by allowing a depth of considerably more than a thousand feet of the Deluge waters to remain and cover the before habitable lowlands, sweeping however the soil and vegetation therefrom, so as to build up the *new* habitable land above the new ocean level.

2. The latitude and longitude of the granite mountains were as now, and all strata and hills and mountains of limestone, rock salt, clay, chalk, and of all other substances excepting granite, a few others, and those of igneous origin, were formed during the Deluge.

3. The shape of the surface of our present habitable globe is almost the same as immediately after the Deluge; the loose soil on the high mountains' sides has been carried by the rains to lower depths; and sandy deserts, these latter produced in places having a sand rock substratum, owing to the destruction of forests by invading armies, thereby depriving the climate of sufficient moisture for land cultivation. Elsewhere the grass-covered soil has so protected the surface, that its undulations have continued, century after century, almost unchanged even to these days.

These great facts are evidences of the truth of the Genesis record of Moses; other evidences are also in former portions of this little book, and there are many others yet unsaid, which with diligence you may discover, affording pleasing occupation.

CHAPTER IV.

The Origin of Evil Governance.

When the subsiding waters of the universal Deluge had left the ark dry on Mount Ararat, in Asia, and after further subsidence the habitable land had become dry; Noah, his family, and all the living creatures *in* the ark, left it, and he with his family descended the mountain, taking with them the

cattle and such of the other living creatures they desired, and sought for a pleasant, sunny, fruitful land wherein to abide; and as they journeyed southward, came to a great plain in the sunny land of Shinar, and there they abode.

The sons of Noah had born to them sons and daughters, and his descendants greatly multiplied. They built habitations round that of Noah, their revered holy patriarch. And the city became extended greatly on every side. The desire of all was to be near him; and it became very large.

When a young man and his intended wife required a habitation, a certain space was allotted to him whereon to build; no garden ground was attached thereto, that the city might not extend too far. Unoccupied habitations became the property of the public, and certain authorities were empowered to allow those who required habitations to put them in repair and occupy them. No building was bought or sold; when it ceased to be occupied it reverted to the state, who let it out at a small rent, which went into the public treasury for payment of the necessary expenses of governance. In like manner, virgin land was occupied by him who intended to till it; the land was neither bought nor sold at any time, but was public property. When a tiller ceased to occupy, the authorities allowed some other soul to till it at a small rent; the number of souls being comparatively few, and the land very extensive, he who desired to till virgin land could do so as long as he lived without payment of rent.

In process of time it entered into the minds of those whose habitations, owing to the increasing size of the city were distant from the dwelling-place of the holy aged Noah, to build a high tower near to his habitation, that its site might be seen by all the people; all the people fell into the desire, and they began to build a great high tower which might be plainly seen even by those who abode on the outside edge of the city and far beyond; and having carried it to a great height, were greatly elated, and formed wild notions that were dishonourable to God and mischievous to themselves. And it came to pass that a great storm beat against the high tower of Babylon, and the lightning struck it so that it fell. The people were greatly alarmed, and abandoned their intention of forming one great city, with the habitation of Noah in its centre; and many desired greatly to spread themselves over the land, and they did so over the fruitful land on every side, to till it and provide plenteously for their families. All were children descended from the holy Noah, therefore kinsmen one of the other; were peaceable, contented, right-minded, and happy, worshipping God aright.

It came afterwards to pass that the descendants of holy Noah multiplied still more greatly, and spread themselves still more widely apart in the sunny land; and it also came to pass that the idle and froward became disinclined to till the land, and desired plenteous food without working for it. They were the evil-minded of the nation, therefore ripe for mischief; banding themselves together, they stole some of the produce of the land stealthily from the widespread industrious. Becoming bolder and more vicious, they shed the blood of those resisting them; becoming still more savage, they murdered in order to steal; so that many of the righteous fled terror-stricken far away, travelling, with their families, flocks, and herds, through many sunny lands—some to the right hand, some to the left, others more or less straight onwards, some during many months, even into the lands now called India and China, that they might leave the murderers far behind them; where they settled, prospered, and multiplied, instilling into their children the great blessings of unity, industry, honesty, and peace.

While some fled far away into distant lands, others of the industrious and righteous, for mutual protection, grouped themselves together and founded villages, or, as they called them, *cities;* thereupon those who had degenerated into murdering savages

banded themselves together more numerously than before, and overcame the scattered people, taking forcible possession of large tracts of land, and then of the scattered villages, constituting themselves masters and protectors of the peaceable, industrious people against rival bands of marauders, who in like manner had degenerated into savages, and sometimes roamed in those tracts. Thus, the most evil, ignorant men of those days, comparatively few in number, became greatly paramount, through their unity of action, and masters over the numerous industrious, peaceable, and righteous, but disunited people, founding tribes, themselves chiefs over their tribes.

The great desire of the savage chiefs was to maintain their mastery over the peaceable, whom they looked upon as mere serfs. Their common danger made them and their followers willing to sink their individuality in order to succeed; therefore each for their common welfare obeyed implicitly those set over them; whereas the glib of tongue among the well-disposed people made several propositions for their mutual safety, differing widely in their nature. And each glib speaker talked over some of the people to his notions, and became to them for a little while their leader, breeding vanity in his mind, and obstinacy also; for *each*, while comprehending the great necessity for unity of purpose in resisting their few evil, united enemies, desired all the other glib leaders should coincide with his views (like the glib leaders of religious sects of these days in their pretended desire for religious unity), and each leader obstinately refused to do so; therefore their unity of action was not possible, so that the small, *united* band of marauders fell upon small sections, one after another, and became their masters, thus shaping the destiny of mankind throughout the world, century after century, down to these times, destining mankind to a long period of violence, injustice, and consequently of misery, ignorance, and barbarism. For the violent having once obtained the upper hand, their *successors*, the kings, shaped all their laws and customs in a manner extremely favourable to themselves. Hitherto no nation (excepting the Jewish for a time) has been so wise and so united as to be able to shake off those evil, unjust laws that force them into thoughts and acts of barbarism.

The tribes kept themselves apart from every other, through fear, jealousy and distrust. Their ideas concerning the Lord God became hazy, superstitious and very foolish; they came to esteem men in proportion as they were strong, courageous, skilful in the use of murderous weapons and cunning—for every tribe was surrounded by rival tribes, who sought to slay them; like as themselves sought to slay those tribes that were not constantly on the alert. The savage chiefs and their savage followers, possessing largely those qualities themselves, had contempt for the industrious, peaceable and right-minded; and it quickly came to pass that the majority of souls in every tribe became of the same opinion, for they saw that the industrious, peaceable and right-minded were mere serfs to the savage chiefs and their savage followers.

Their masters contemning learning, it came to pass that themselves and the people in every tribe became increasingly stupid, and lost all right knowledge of the Lord our God. Each tribe became murderous savages, like to wild beasts, and dreadful scourges to each other and the neighbouring tribes; and the well-disposed of the peaceable, in their ignorance and great distress of mind and bewilderment, invented images, which they sometimes carried about their persons, before which they bowed—as the god of this attribute, another of that, and so on.

Thus did the great majority of the descendants of Noah, *even during his lifetime*, become increasingly stupid and murderously inclined, after the fall of the great tower of Babel, and after their dispersion. Successively the most savage and cunning chiefs of tribes exercised their ingenuity in finding opportunities to slay and plunder the tribes upon their borders. The lesser chiefs conspired continually

against their supreme chief to slay him, for each one strove by stratagem to be supreme, and many of their supreme chiefs were quickly destroyed, some in open war, and others treacherously. Eventually a supreme chief, more savage, bolder, and more cunning than those who had preceded him, and in consequence held in high estimation by his followers, declared himself their *hereditary* chief, that is, their king, and decreed the perpetuation of his authority and privileges to his sons, generation after generation, *to the end of time*, to the exclusion of every other chief of his tribe; and to mollify his chiefs for such an impudent assumption of authority, made them willing sharers of the false assumption, by constituting *them* hereditary nobles, and decreeing their authority and privileges should be perpetuated through their sons, generation after generation, *to the end of time.* Thus artfully uniting themselves strongly together by mutual interest, those ignorant, murdering chiefs domineered mightily before the other members of the tribe not in the conspiracy, and considered them in their arrogance mere serfs; took from them the best of everything, taxed them heavily for their own enrichment, forced the strong and active into their ranks, that they might fight to enrich and increase the power of their hereditary chiefs; inculcated savage violence into their hearts, as far preferable to industry and peace—to steal more profitable than to labour.

These chiefs bound themselves together by a military rule, which they called military honour, by which they were bound not to leave each other in the lurch or be treacherous one to the other, but to aid each other under all circumstances, and be truthful in all matters of discipline, that each might count upon the assistance of every other, and so be courageous in affrays, having confidence in the absence of treachery and malevolence upon the part of his comrades. To leave one another in the lurch, or designedly strive treacherously to get one another slain or into difficulties, was accounted so dishonourable as to be worthy of death; for if they could not count upon the assistance one of the other in their forays, it was not possible for them to overpower those whom they desired to overcome. It is the same kind of honour that unites brigands, thieves, and other evil bands together; being the vilest, most treacherous, and murderous of mankind, having no moral code restraining them from doing evil; their common sense caused them to comprehend it was necessary to their united success, that treachery between each other should be punished with death. It is also the same kind of honour that sways the band of kings throughout the world, the band of hereditary rulers in a nation, the band of lawyers and of other professionals, the band of merchants, the band of traders, and of all other sections, including even beggars. Every section of barbarous evil men has its own unwritten rule of sectional honour; they may be as vile, as fraudulent, as vicious, as lying, and as treacherous as they please towards all outside their section, but are bound to be truthful and staunch to their own section. It is also the same kind of spurious honour that is the motive power of all barbarous nations in their national capacity; in other words, it is the aggressive priority of *self* over all other things, certain souls banding themselves together to obtain and perpetuate what otherwise they could not.

Thus, the savage king, his nobles and armed followers, having the common sense to understand that unity of purpose gave them great power, became strongly disciplined, and therefore very dangerous enemies to the less united neighbouring tribes, upon whom they fell, one after another, plundering and slaying many, and seizing their lands, which the king, after appropriating largely to himself, divided among his nobles as heirlooms.

The chiefs of other tribes quickly comprehended that to cope with such formidable enemies it was necessary to imitate their stronger discipline; therefore the chiefs of each of those tribes selected the boldest, most cunning, and successful of their chiefs to be king, and

constituted the other chiefs his nobles, decreeing hereditary privileges to his sons, and theirs also, *to the end of time.*

The kings strove continually for opportunities to slay the neighbouring tribes and steal their land, and for kingly supremacy; it was the chief occupation of their barbarous lives—*self aggrandisement* was their ruling passion. Every successful king appropriated largely of the stolen land to himself, and divided the residue among his nobles as heirlooms. Thus were the hereditary enriched through murderously shedding human blood and depriving the people of the land they held in common, fastened themselves as parasites upon their nations, feeding upon and impoverishing them; their successors following their evil example, century after century; the hereditary alone were enriched, the people continuing poor, oppressed, and wretched even to these days.

Thus did the monarchial principle of governance shift the animosity and jealousy that previously existed between the savage chiefs of a tribe for supremacy to the striving for supremacy of one king over neighbouring kings; the kings deemed themselves the embodiment of their several nations and above all laws —their people, other than the hereditary nobles and their kinsmen, as mere human cattle. The chiefs of each nation sought to enrich themselves by stealing the land, and plundering and slaying other tribes; each king and his nobles, unwilling to labour, yet desirous of becoming increasingly rich and powerful, were simply wholesale murderous thieves.

Thus originated that great evil, that great curse, that great barrier to the welfare of nations, "*individual ownership of land,*" and that other great evil, great curse, and barrier to the welfare of nations, "*hereditary privileges and hereditary titles,*" deemed so necessary not only to the barbaric grandeur of the monarchial principle, but to their strong union as *hereditary privileged* in preventing the people breaking their bonds asunder: *two evils* that have been fastened on every generation down to these days by ignorant, murdering *savages,* and to uphold which all the laws that have been enacted by the many rulers of nations have taken them as their great basis of governance, thereby perpetuating the barbarism of the whole world, century after century, even to these days. That is to say, all the laws enacted by the rulers of the many nations were based upon the evil principle of the right of individuals to the ownership of the land of their nation, and the right to sell it at the highest price and let it at the highest rent; the just right of every nation to the national ownership of the land was utterly ignored, for the chiefs and owners of land were the lawmakers, and enacted laws for their own special advantage, and cunningly pretended their property in land was specially "*sacred.*" The laws were also, in monarchical nations, based upon the evil principle of the right of the chiefs to transmit *to the end of time* their hereditary privileges and titles.

The people were purposely in every age kept in barbarous ignorance, that they might not have the intelligence to comprehend the cause of their home miseries, and the *real* object of the forced, frequent risk of their lives in war; so that the comparatively few united hereditary rulers found it easy to perpetuate century after century their hereditary privileges and individual ownership of land, and cunningly and arrogantly contemned the right or ability of the people, whom they *purposely* kept in barbarous ignorance, to frame laws for their nation; and the clerics and few educated laity were cajoled and deceived into taking the same view; so that the great mass of the people were *purposely uncared for* by the rulers and administrators of the laws, and their welfare neglected. Thus it has been from the days of the first savage king down to these days. It is extremely dangerous to place any man upon so high a pinnacle as that upon which a king stands, especially through inheritance; for almost of a certainty the man will deem himself more than man, and will stupidly look upon the country and people he governs like as other men look upon their land and cattle; forgetting that neither the land nor the people are his, and that it is his duty to

govern aright, and be very careful of their general welfare; civilizing the barbarous, restraining the evil, encouraging the good, striving to the utmost to simplify and perfect just laws, and not be as idle as the idle of the people, meddlesome for the mere sake of meddling, the centre of intrigues, as selfish as the most selfish, oppressive as the most oppressive, or as murderously inclined for war as the most murderous. Than such a king, it would be better for his nation to have as a substitute a king of wood, and keep it out of sight.

History is one continuous record of barbarous misdeeds, evil governance, and misery to the great mass of the people in every nation, the Jewish nation during certain small portions of their history only excepted.

Out of the two before-mentioned evils were generated necessarily a great multitude of lesser evils, the production of the same tree, which are also greatly detrimental to the welfare of the nations, whereby the intense selfishness, viciousness, injustice, and indifference to the shedding of human blood which so strongly influenced the ancient hereditary have been through every successive age perpetuated among the nations, as their history testifies, and are almost as strongly generated in you, oh ye barbarous nations. Outwardly you are an improvement upon them, but in your hearts you are not so; for why do your rulers devote so much of their attention, like the ancient savage chiefs, to the production of instruments of war? Why are the young men forced or cajoled into becoming savages, ready to murder those of another nation, under the false and artful plea of patriotism; whereas the rulers gamble with the prosperity of the nation for naught except to gratify the murderous propensity to slaughter mankind, which they have imbibed through the glorification of mere murderers by stupid writers too void of common sense to understand the mischief they do? Is it not also because your rulers are barbarous, and follow in the footsteps of the ancient, grasping, murdering kings and their nobles? Yes, it is so.

The Origin of Spurious Christianity.

There is but one true paramount authority within the ken of mankind, and that is the Holy Scriptures, the one great, *only* authority that will be perpetuated generation after generation so long as the earth shall exist. They are the one great and *only* test of what is true in spiritual matters, and are *themselves in their totality* the only authorized exponents of their own meaning where somewhat obscure, and the *only* reliable guide in all things relating to heaven. Creeds are the mere unreliable words of men, and being unmentioned in the Scriptures, are of no real authority. Clerics are severally the mere officials of their own sects, whether of the Papacy, or of the many Christian sects, or of Buddha, of Mahomet, or of the worshippers of the sun, moon, monkey, serpent, or of any other religious sect; deriving no authority from God, nor His Son, but wholly from him whom his sect authorized to bestow the appointment. When any soul declares his appointment is from God or His Son, and not from man, it shall be the duty of his nation to exercise its common sense and consider him a liar or demented, and cancel his appointment and give it to one worthier of the office; for to retain that one in any national position is to do that which is detrimental to the general welfare of the nation; it is to wink at religious lies and religious fraud, the most detrimental of all crimes.

The Papacy a Combination of Paganism and Christianity. — The Papacy is not a true Christian Church, but simply a *graft* of heathenism and a graft of the political monarchial principle upon *the stem* of Christianity; so that it is Christianity adulterated by a mixture of that which is Pagan and of that kind of worldly ambition that sways an ambitious, unscrupulous emperor, who desires to be paramount over all the nations in the world, and be the acknowledged chief of all living men. It is a clumsy emanation of a barbarous era, and can stand only during barbarous times.

After the death of the Lord Christ and His twelve apostles there came religious divisions, engendered by the half-barbarous Greek and Roman converts from the Greek and Roman stupid mythology; then came the pagan persecutions, whereby the most righteous of the Christians, who detested idolatry in all its forms however specious, and whose religion was the pure Christianity of the Holy Scriptures, taken as a whole, were slain; thus enabling the half-barbarous Greek and Roman well-meaning but unwise converts to combine Christianity with the idolatrous notions of the stupid pagan persecutors, in order unwisely to conciliate them in those dangerous times; whereby an idol representing Christ upon a cross, another representing a woman (the mother of Christ as the queen of heaven), were promulgated. Then, when the persecutions had ceased and the diluted Christians had multiplied—for, notwithstanding the errors which had become mixed with Christianity, it was vastly more sensible than the absurd mythology of the barbarous, pagan Greeks and Romans—then, as an unhappy consequence of such increase, came out the half-barbarous Papacy, which inserted after a time another graft, an ambitious one, that of papal, universal, *political sovereignty* over the whole world. Yet another graft, that of the worship, not of the *one* God of the Holy Scriptures, but of three Gods, in order by stupid sophistry to make it appear that Christ while upon earth was *a* God; thereby excusing the worship of His supposed image upon a cross—a stupid excuse for the idolatrous tendencies of the diluted Christians of those days, and for the false, cunning doctrine of the Mass; whereby the papal priests artfully and falsely claimed the possession of the supernatural power of changing bread and wine into the *real, complete body of Christ*, and of enabling a million or more papal priests (were there so many) to swallow a million or more real and complete bodies of Christ at the same t[illegible] barbarously blind to the utter a[illegible] the great lie. Truly God [illegible] Christ performed many miracles; but mankind are stupidly superstitious in believing that mere cunning, lying pretenders can do them. Yet another graft, in the worship of a multitude of lesser gods, whom the Papacy, in its stupid, sophistical excuse for violating the Holy Scriptures, called saints. *So that, after the manner of the pagan, barbarous Greeks and Romans,* the *mythology* of the Papacy included an imaginary supreme God formed of *three persons*, an imaginary goddess queen of heaven, and many lesser imaginary gods, to whom prayers were uttered, called saints; and also, after the manner of the pagans, but not of the Scriptures, nations, towns, handicrafts, and the individual followers of the Papacy, had their *special* lesser god, whose guardianship was chosen, relying upon his special protection to shield them from harm in war and at all other times.

The half-barbarous Papacy finding itself in the midst of peoples greatly more barbarous than itself, even in the midst of pagan, murderous savages, in process of time became paramount. It was the conquest, in greatly unsettled, barbarous times, of a *slightly educated, strongly united band*, who, cunningly, highly extolled not their own but each others' holiness over numerous superstitious pagans having no education at all, but who deeply reverenced knowledge and supposed holiness in others, and therefore bent their pagan necks to superior knowledge and educated cunning, and were purposely kept uneducated that they might the more effectually be guided and held in subjection by the Papacy and its priesthood. The few thoughtful, who in after centuries secretly from time to time acquired a knowledge of Christianity according to the Scriptures, were disposed of. It was simply non-opposition to the Papacy, or recantation, or imprisonment, or death. Thus, through many barbarous centuries, she has been enabled to foist her spurious Christianity upon the barbarous nations that owned her sway, whom she *purposely* kept in ignorance, thereby perpetuating their barbarism. And now, even now, in these still half-barbarous times, so skilfully are her audacious, half-barbarous

priests disciplined, and so stupid are the rulers of the half-barbarous nations of Europe, that she sits as a nightmare upon the nations—the great fomenter of war, hatred, and discord; a half-barbarous, superstitious, lying, cruel hag, the great curse of the whole world, whom your civilized children, oh ye half-barbarous nations, will wisely and thoroughly ignore.

The Papal Dogmas Untrue and Absurd—Superstition the Chiefest of its Weapons.—The Papacy, that half-barbarous outcome of barbarous times, has existed only during barbarous times, and will continue only during barbarous times. And why? Because what rifled guns are in the eyes of the military, so is superstition in the eyes of the Papacy—the chiefest of its weapons—whereby the weak-minded among the influential and the ignorant among the barbarous people became slaves—not really followers of the Lord God and of the glorious Son of God, but its slaves; ready, nay eager, like blood-thirsty, ignorant savages, to do its bidding, even to the wholesale shedding of human blood, against those who, by means of the Holy Scriptures, beheld its fraudulent cunning and the spuriousness of its pretension to be the true Christian Church; so that the Papacy and many of its followers frequently became as tigers, and cruel as the fabled demons.

The Papacy is a gigantic fraud—its dogmas for the most part untrue and mere superstition; its pretended miracles mere lies to uphold them, and to fire the minds of the lukewarm of its followers into eagerness to support its influence; and many superstitious fools in their ignorance swallow the bait. It is a swindle against the common sense of mankind and of the Holy Scriptures. Your children, oh ye nations, in the days of the great reforms among *all* the nations, will not suffer the Papacy to stand in the way of Christian civilization, but will wisely ignore it as a gigantic swindle.

The Political Ambition of the Papacy.—The political system founded by the ancient savage kings and their hereditary nobles, whereby an united comparatively few obtained the mastery over the disunited many, is also that of the Papacy. The kings and nobles strove to obtain and perpetuate their mastery by violence alone; whereas the Papacy obtained and perpetuated theirs partly through violence, partly through lies, and partly through superstition. Its great aim has hitherto been to inculcate among the peoples that the Pope and his priests possess supernatural power, in order that the peoples might consider themselves servants to their supernatural masters. The clerics supported the Pope in his lying pretensions and infallibility, but *secretly* wondered at his impudence, and, in imitation of his great audacity, taught the Papal followers from their infancy the monstrous untruth, so that few were able to shake it from their bewildered minds. They falsely perverted Holy Scripture, that they might the more effectually envelop their chief with supernatural glory, and falsely pretended that he had supernatural powers and holiness, a portion of which they craftily say he has given to them; thus indoctrinating the children of the papal followers with false ideas of the Christian religion, and superstitious notions and reverence towards themselves — "the crafty clerics," so that when those children become fully grown, they back the Papacy when it beards the rulers of their nations, secretly joyous at its pluck; and strengthened by the assistance of its followers, the Papacy, in its crafty audacity, is *continually* striving to bend the weak-minded of the rulers of nations to its will, and through them their nations, secretly exciting from time to time rebellious notions among its followers, in aid of its great *political* ambition of universal sovereignty.

Papal Titular Appellations.—The foreign Popes fully comprehended the glory and great aid to their political schemes high-sounding titular appellations afford, therefore audaciously and blasphemously gave themselves those reverend titles, "Holy Father" and "Holiness" (titles rightly belonging

only to God and His Glorious Son the Christ), and to their clerical subordinates in the several nations high titular appellations also; well they comprehended the great power they indirectly gave in furtherance of their great political ambition, and sometimes audaciously claimed for their clerical subordinates equal reverence as for the chief ruler of a nation, that they might *politically* interfere, with a high and mighty hand, in the internal affairs of the nation. Fully the crafty, ambitious Popes comprehended the mighty weapon titular appellations to their clerical subordinates place in their hand, the reverence of the stupid people for high-sounding titular appellations, the halo of superiority they throw round their possessors, their blinding of the reasoning powers of the barbarous people; fascinating many, so that *the Papacy has no stronger weapon;* therefore, glorying in the great strength they give, the high titular papal clerics heed not the opposition of those who are not rulers, but strive their utmost to cajole and win the weak-minded of the rulers and their wives, under the false and artful plea of *justice, liberty, and conscience,* in order that themselves and followers might exercise greater influence, and be *paramount in the internal affairs of the nations.* By such artful means they have succeeded during many centuries in bolstering up the spurious papal religion, and in perpetuating their political hold upon the nations. Through the incapacity of hereditary rulers, the Papacy—a foreign *political* power—has been allowed to meddle with the internal affairs of every reputedly Christian nation, setting them at loggerheads one against the other, and between its followers and those not its followers in every nation. When less selfish, more capable and more righteous rulers succeed them, then the Papacy will not be permitted to intermeddle, and the papal religion—that medley of pagan mythology, perverted Christianity, idolatry, false miracles, [illegible] claims to the supernatural [illegible] ing bread and wine into [illegible] blood, false claims to [illegible] l claims to infallibility [illegible] preme *political* power [illegible] and being found utterly contemptible and mischievous, will be ignominiously excluded from every nation, and pure Christianity according to Scripture alone be the religion of the several nations.

The Papacy has thoroughly understood during many centuries the great value of papal high titular appellations, the reverence they extort from the nations, and their lure to the obedience and ambition of the papal clerics—what audacity in furtherance of papal claims and strivings they willingly go through to obtain papal notice and promotion; as eager for notice and promotion at the hands of their chief as ambitious soldiers are for notice and promotion at the hands of their chiefs. In like manner, many Popes have been ambitious to raise their office in the eyes of the world; not content with being mere Popes, chiefs of papal followers, they gave to themselves the higher appellation of "Vicegerent of Christ," and not content with the abasing reverence accorded them by papal followers of kissing the Pope's feet, for centuries other Popes still more ambitious, aimed to be decreed by a papal council *infallible,* leaving to after Popes to acquire a still higher appellation by some papal council—the still higher position of being decreed as "Christ Himself in the aspect of His divine manhood."

The papal bishops, archbishops, and cardinals resolutely refused to give in their adhesion, during many centuries, to the ambitious designs of the Popes to be decreed "infallible," unwilling to raise them so much higher than themselves. Those of the Popes who persevered in extorting promises before promoting to vacant and new bishoprics, and in cajoling and intimidating those who held high titular clerical appellations, were cut off before accomplishing their ambition. At last, in these latter days, a Pope as ambitious as the most ambitious, and longer lived than any, has had sufficient length of time accorded him of filling up the papal cup of folly and iniquity by extorting, before promoting to the office of bishop, archbishop, and cardinal, a promise to yield to his wishes, urging, as for the advantage

and increased influence of the Romish Church, that he and all after Popes should have the high titular appellation of *infallibility* connected with the title of "Pope," and thereby secured a majority in the papal council (after the tricky manner of all previous papal councils since the beginning of the Papacy), and then by cajolery and intimidation, one by one, the minority yielded; and thus the council *unanimously* decreed the Pope and all after Popes "*infallible*," thereby stupidly decreeing a foolish, demented man as far above the species "man,"—in fact, a god—above all living creatures upon earth, and above the angels in heaven (for they are not infallible); stupidly decreeing him equal to the Lord God as regards *infallibility* of judgment, for none other but the Lord God is infallible—an attribute the highest of all the attributes of the Lord God. Thus have the Pope and his demented council, men utterly void of common sense, lifted up the Pope to a disgusted world, to a higher appellation than "Vicegerent of Christ;" the spurious infallible Pope, content with his success, leaving to after Popes (but in vain) to raise themselves on to the next step, of being decreed by some after demented council, severally, as "Christ Himself in the aspect of His divine manhood."

The principle of the Papacy is inherently bad. Instead of confining its religion only to what the Scriptures teach, its founders were so barbarously unwise as to add thereto the doctrines, religious customs, and stupid traditions of ignorant, discordant, but well-meaning men; so that the religion of the Papacy is only partly of the Scriptures, partly of idolatry, partly of blasphemous and lying pretension, partly of political ambition, partly of spurious traditions, and partly the barbarous ideas of certain men who lived long after the days of the twelve apostles. And yet the Papacy falsely and audaciously says it is the true Christian Church, and the work of God; but it is really not so, being the work of a succession of erring, artful, ambitious meddling Popes—a work that has been disastrous to the welfare of the whole world ever since the days of the early Popes, because it occupied a position that would otherwise have been occupied by a more righteous universal Church, and so perpetuated barbarism among the nations; whereas a really true Church would have generated true civilization among all the nations more than a thousand years ago. Through the Papacy a millennium of barbarism has existed which, but for the evil Papacy, would have been a millennium of true civilization. Through the Papacy that millennium of righteousness, and consequently of true civilization, has been postponed, and will soon commence.

The Papacy has long been the great obstacle to the advancement of the civilization and welfare of the whole world, because the religion it teaches is not purely that of the Holy Scriptures, but partly of the Scriptures, and partly after the manner of the ancient Greek and Roman paganism; consequently a great breeder of discord among mankind, for the wise laugh its absurdity to scorn. Nevertheless, its organization is very strong, stronger than that of any nation, because of the too great freedom given to it in every nation, and because of the deference unwisely paid to it by rulers, mainly through the blasphemous titles of "Holy Father" and "Holiness" usurped successively by the Popes, and because its political policy so strongly unites its many priests in many lands, who audaciously concentrate their craft against the rulers of any nation that shows signs of checking its interference, and because of its craftily working upon the superstitious minds of many that are highly placed in many nations, and of many that are lowly and ignorant. Moreover, it is chiefly formidable, because it secretly incites certain rulers *to threaten and war in its behalf*, constituting them its champions, and is, therefore, a *strong political power*. It is a murderous power, not through its own armies, but through those of champion, murderous rulers of nations who own its sway; so that, what with the united machinations of its many priests in the many nations, and the too great freedom unwisely given to it in meddling with the governance and education of the people,

and the protecting shield that covers it through its champion, murderous rulers of nations, it is *the most powerful political society in the whole world*, disturbing the nations more than any nation. There is no nation so strong, having no armies of its own, yet is more aggressive and more *worldly* arrogant than any; there is no nation so warlike, none so aggressive; nevertheless it is as weak as the weakest of all nations, because it can stand only so long as the nations are not civilized. There is no other sect so detrimental to the welfare of the nations; it is now, as it always has been from the days of the early Popes, the great cause of the continued barbarism of mankind; for, instead of educating the people whom the rulers of nations gave into their hands, and so civilizing them, *it purposely and treacherously* kept them in barbarous ignorance, and constantly bids secretly against the rulers for the *political* allegiance of the people, in furtherance of its aim to gain the *political* mastery over the whole world. Ever since it obtained the political ascendancy over the nations of Europe, history testifies that it has been the chief cause of European wars. The rulers of the barbarous nations unwisely gave it full liberty to carry out its machinations, which were as evil as those of the vilest of ancient kings; for the Papacy wound its net so firmly round each one, that none had the power to do otherwise than as the Papacy directed; for the rulers knew that the crafty priests would secretly stir up the people against them, and were fain, in order to continue to be rulers, to submit to the secret threats of the Papacy.

In a papal nation it is not the nation that governs itself, but the Papacy, through truculent rulers.

Those nations which, after great tribulation, came victoriously out of the wars between themselves and the champion nations of the Papacy are less wise now than their fathers, for they [illegible] that the Papacy is [illegible] dangerous to the welfare [illegible] the other sects put [illegible] to carry out its plans, under the *false and artful plea of religious equality* as now in England, is to insure constant disquietude in the nation. The unwise English rulers have forgotten that the Papacy is not purely a religious sect, but a *foreign politico-religious sect*, and the most dangerous to the welfare of the nation of all sects, by reason of the champion nations at its back, and of its practice of constantly secretly biding among its followers under English rule for their paramount allegiance in political and social matters; they forget also that the chief of the Papacy resides not in the nation, and is beyond the power of the nation to restrain his audacious intermeddling, and therefore sets them successfully at defiance; taking the liberty of defying the nation; a liberty which it does not accord to any other sect, the Papacy giving also high titular appellations to its clerics in defiance of the nation, which appellations the rulers deny to every other sect—and because of these appellations abjectly and stupidly deferring to it vastly more than to any other sect. Therefore, to give the same amount of liberty to the papal as to other sects is either to ensure the Papacy being eventually paramount over all, and a spurious Christianity foisted upon the nation, barbarizing it, or to keep the nation in a constant state of fermentation.

Moreover, a foreign Pope is not needful to the worship of God, but a mere cunning pretence of papal priests, to enable him to meddle with the affairs of nations. Forgetful, also, that the history of the several nations wherein the Papacy has been allowed freedom, evidences that it has been the great secret fomenter of tumults and wars, and the greatest curse of those nations.

The intermeddling of the Papacy is only possible where the governance of a nation is unsound; it is a rank weed in a barbarous, evil governed nation.

True civilization and the Papacy are utterly incompatible one with the other; to strive to unite them is as vain as trying to unite oil with water. The one abhors as it were the other, just in proportion as true civilization will here-

after warm the hearts of your children, oh ye nations! So will the Papacy more and more fall into oblivion; true civilization will bury it for ever.

The Origin of Modern Christian Sects.

As mankind increased in knowledge among some European nations about three hundred years ago, the lying, superstitious, and idolatrous Papacy became disrupted; for the eyes of the right-minded of the people became opened, and they comprehended that it was simply a spurious Church. Therefore they seceded, and followed the leading of certain chiefs, founding certain modern Christian sects or clans; and in process of time other secessions from these sects took place, whereby other Christian sects or clans were founded.

In spiritual things those European nations, at the time of the disruption of the Papacy, were in a state of utter bewilderment and disorganization, and went utterly astray. Their forefathers and themselves having been oppressed and duped by the Papacy, they lost their common sense, and became the dupes and followers of specious and ambitious clerics, who, for a time, weakly united themselves together, and eventually, like the explosion of a bomb, became split into fragments; for these clerics strove one against the other for *personal* advancement, and many preferred being the chiefs of sects or clans, rather than be subordinate to other chiefs in spiritual things. It was a matter, not of conscience, although that was the artful pretext, but of ambition and party strife; and their unsophisticated people, unwisely believing them to have been purely influenced by conscience, gave them more credit for holiness than they really possessed. Their followers had not the common sense to understand that it was of the utmost importance for the general welfare of their nation and the furtherance of true Christianity, that the seceders should *unite themselves together* into *one* true Christian Church, that of the Holy Scriptures in their totality, and not suffer themselves to be split into rival sects. The people being ignorant and impulsive escaped from the wiles of the Papacy, merely to be duped in a different fashion by seceding chiefs. All the seceded chiefs ranged themselves, and induced their followers also to do so, under different banners—one sect calling itself by one name, the residue after other appellations, like separate clans, each clan being quite independent of every other—the greater number differing one from the other in non-essentials to salvation, yet all acknowledging the four great essentials of Christianity, viz.:

1. Belief in God.
2. Belief in Christ the Messiah.
3. Belief in the Holy Scriptures.
4. Belief in the duty of Christians to love and be in amity one with the other.

Nevertheless those chiefs, because of their worldly hearts, purposely marched with their unwise followers in different directions, to the great hurt of themselves and their children, to all who called themselves Christians, and to those who lived godless as the brutes. For each of those chiefs preferred to be chief over his own sect, rather than be subordinate to the chief of any other, therefore artfully taught their followers to prefer separation from every other; and to deride and not love other sects. Thus their successors, in after generations finding themselves separate from every other sect, have been grimly contented to be separate even to this day.

There is extant no true Christian Church, so that all Christian religions in existence are mere Christian sects, partisans of such and such a doctrine, or such and such a creed; their several religions are religions of disunion and partisanship, whereas true Christianity is the religion of universal unity, universal love, universal amity, individual uprightness, individual honesty, individual truthfulness, individual unselfishness, individual justice, and individual righteousness generally.

Sectarians are mere partisans in squabbles concerning spiritual things, and, like all that are moved by mere party spirit, are rancorous, untruthful,

and tricky like to political partisans. Not one is honestly moved by a love of justice, uprightness and truth; but each thrusts forward what it deems its strong religious points, and dishonestly hides to its utmost from all controversy its weak ones; it is strong only in sophistical falsehood and dishonesty, and often, with the view of enforcing its weak points, boldly assumes them to be true, and in its hymns and spiritual songs, and in its religious teachings, urges frequently and boldly their necessity for the salvation of its followers, and in its schools desires to explain the scriptures in a sense favourable to those weak points, untruthfully and dishonestly twisting the Holy Scripture sophistically awry, to bewilder the children, and take from them the ability to judge for themselves; so that partisans of this doctrine or that creed decry the reading of the Holy Scriptures, unless at the time explanations are given, biassed with their distinctive doctrines. Thus one sect largely dwells in its hymnals and prayers upon the deity of Christ, because it is unmentioned in the Scriptures; another sect dwells especially upon adult baptism, another upon invocation of saints, another upon confession to priests, and so on; all striving their utmost to force upon the people of their nation their own partisan falsehood concerning religious things.

These partisans have the wit to comprehend that in order to perpetuate their partisan notions, it is necessary to teach children their peculiar doctrines and creeds; therefore each sect strives its utmost to possess the great privilege of teaching the children of the nation; hovering round them, not with hearts of love, but with the desire of recruiting their own partisan sects—all striving to obtain their great desire by fair, [illegible] able means, if possible; [illegible] then by underhand [illegible] And yet these bli[illegible] tarians call th[illegible] they fully co[illegible] existence [illegible] instilli[illegible] *parti*[illegible]

nations, and comprehend that when a nation is split into numerous partisan sects, each, like barbarous clans, jealous and snarling at every other, the liberty accorded them of being prolific breeders of discord and hatred is disastrous to the general welfare of the people, and a great sign not only of the barbarism of the sects, but of the stupidity and incapacity of the rulers, in not prohibiting liberty so disastrous to the common weal, and in not uniting them together like to *one strong nation*, all obedient to one code, snarling at each other no more.

Those sects did well in the sight of God who came out of spurious Churches; but when the true old Church of the Holy Scriptures again comes into prominence, after its long sleep ever since the days of the twelve apostles, it will not be well for them to continue to be sects, for they will be a hindrance to its progress, fighting indirectly against God and His glorious Son. It is better, far better, to be a member of a true, loving, comprehensive Church which loves all mankind, than an unloving sect; whose hearts are very lukewarm towards those of their own sect, and icy cold towards the residue of mankind. To love is better than lukewarmness or icy coldness. Moreover, for Christians to be united into one strong spiritual army is far better than to be split into sects or clans, one antagonistic to every other, each weakening the religious influence of every other; so that all are powerless in the presence of every one of the countless small bands of evil men, as in the latter days of Noah; and are laughed to scorn by the idolatrous, strongly-united band of the papal sect, and a grief to God and His glorious Son our Lord.

Be sensible, oh ye nations, in [illegible]piritual things! take from the partisan [illegible]s the liberty to proselyte, and [illegible]ate all the children in *national* [illegible]ols, and unite in the manner here[illegible]r mentioned all the people in a [illegible]ion into *one strong national Church*, [illegible]e Church of the Holy Scriptures in [illegible]heir totality. The primitive Church [illegible] in the days of the twelve apostles was [illegible] the Church of the Holy Scriptures, [illegible] at doctrine, or this or

reed, like as your nation became
eople through the union of mur-
g political clans.
not deceived, for the clannish sects
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from are great evils; as prejudicial
nation as adulterers, drunkards,
rs, and murderers.

CHAPTER V.

GHTEOUS COMMON-SENSE RULERS.

great wants of the world are—
Righteous rulers, just and equit-
laws, and the complete restraint of
icious.

A righteous national Church,
l wholly upon the pure Christianity
e whole spirit of the Holy Scrip-
; and righteous, unambitious,
ful clerics to minister in the
uaries.

e nations are not only dissatisfied
the one-sided laws that favour un-
the hereditary and rich, pressing
ly upon the residue of the people,
lso with the criminal laws; in that
they are severe against those who
ge the rights given by the law-
rs to land and house owners,
cessively lax against those accom-
nents of barbarism and evil gover-
—the violent, thieves, adulterers,
ators, the fraudulent, drunkards,
rers, liars, and the other vicious
in the nations—so that the evil
s they do daily, distress greatly the
e, who are surrounded on every
by those their chief oppressors.
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, were the chief delinquents;
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is with evil governance generally
the nations are discontented. A
rchy with unjust, inequitable laws,
lciently restraining the vicious, is
as detrimental to the welfare of a nation as a republic possessing equal incapacity for right governance. Hitherto the ignorant, barbarous peoples have been utterly incapable of judging aright, and have in consequence been the living weapons of glib and audacious scoundrels in every age. Moreover, unwise and truculent writers extolled the chief scoundrels, glossing over their murders, thefts, and vice; extolling them as glorious, courageous, and worthy chiefs; so that the little knowledge nations possessed reeked with murder, plunder, and vice; the strong victimized the weak, the weak those who were weaker still, and the very children from their early days learnt how to truckle and when to oppress.

A monarchy is a long-settled system of evil governance, whereby the people are accustomed to be oppressed and plundered for the benefit of a comparatively few titled, affluent, and unduly favoured souls in a nation, who in their arrogance are as drivers of those draught horses the industrious of the people; the plunderers know how far the evil laws legalize them to go, and consider that, while keeping within those bounds, they have the legal right to plunder and oppress to their very utmost.

When a monarchy is overturned and a republic substituted, it is a mere scramble among the republican chiefs for opportunities to become paramount and rich; and being evil, they quarrel and throw obstacles in the way one of the other, thereby throwing their nation into great disorder, so that many of the people, in their disappointment and bewilderment, swell the number of the partisans of a monarchy, and eventually restore it.

Although in a barbarous nation an hereditary monarchy is more suitable than a non-hereditary monarchy, because of the savagery, jealousy, desire of domination, and turbulent tendency of the other chiefs, it is an institution only possible in a nation more or less barbarous. Either a nation must be kept barbarous in order to perpetuate a monarchy, or as the nation increasing in intelligence enters more and more

into the paths of true civilization, a monarchy will be more and more a stumbling-block; for true civilization is strongly antagonistic to hereditary monarchies, and all other *hereditary* titular appellations and *hereditary* privileges, mainly because the high national offices especially should be held by the most capable and righteous souls in a nation, in order to ensure just and righteous governance.

In vain discontented nations during the past changed their form of governance; changing a monarchy for a republic, and a republic for a monarchy; because their evil laws were so multitudinous, and so interwoven one with the other—favouring certain of the titular and affluent section so unduly, and victimizing the great mass of the people so greatly—that when a mere republic was succeeded by a mere monarchy, or this by a republic, the general discontent still remained; for the form of governance is a very small matter compared with the necessity for an entire change in the unjust one-sided laws—substituting laws founded upon the nationalization of all lands and buildings, and effectually restraining all manner of vice, undue selfishness, injustice, dishonesty, and party spirit.

When rulers are unrighteous, whether under a monarchy or a republic, in vain will the people expect to be governed aright; one set of unrighteous rulers merely succeed another set equally incapable of right governance; so that mere change in the form of governance, from a monarchy to a republic, or from a republic to a monarchy, must of necessity fail permanently to content the people.

CHAPTER VI.

The Forty Great Principles of Right Governance.

The very foundation of true civilization is unity of opinion concerning the great principles of right governance; hereafter mankind will be of one mind concerning them, and then the right governance of nations will quickly ensue; for what the compass is to the mariner those great principles will be to nations, *setting them right* when deviating from the right course. Heretofore evil and barbarous rulers and evil-disposed of the people set up *self* as their compass—the only one they steered by, because their hearts were habituated to evil. On the other hand, the few well-disposed rulers and comparatively few righteously-inclined of the people bewildered one another, and floundered about true to no compass; for the great principles of right governance, as taught by the Holy Scriptures in their totality, were veiled from their sight through their own ignorance, prejudice, evil teaching, and through much of that *self* which wrecked evil rulers of nations and unrighteous of the people.

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1. *One great principle of individual governance* is absence of personal selfishness—that is, contentment with the same national rights that are accorded to all who are not breakers of the national laws. Again, it is the merging of personal selfishness into a desire for the welfare of one's own family. It is also the merging of a desire for the special advantage of one's own family and section of the community into a desire for the welfare of the whole nation. Thus, if the national laws be exceptionally favourable to your section, but unfavourable to others, and the nation desires to rectify those laws, it is the duty of the rightly-disposed to set a good example and forego cheerfully their exceptional advantages and be content with equal rights. *This is true patriotism*, and also true regard for the welfare of your future offspring; as, instead of being placed hereafter in an unfavoured section, they will have equal opportunities with all.

The same great principle applies to nations—the merging of a desire for national luxuriousness and predominance into a desire for the general welfare of all mankind. Thus, for example, a righteous nation shall not seek to make tributary other peoples, or domineer over other nations, but be content to be upon an *equal* footing with all. This is true humanity—caring not only for one's own nation, but having also the welfare of all mankind in one's own heart.

2. *Another great principle of right*

governance is love of truth and hatred of lies, whether relating to earthly things or things of heaven; for when rulers and people individually desire to possess true knowledge, yet are careless whether others are victimized or not, then of a certainty lies and fraud will be rife in that nation, and it will be an evil nation, like to all existing nations. When rulers and people become lovers of truth and haters of lies, then they will desire that themselves, their families and acquaintances, should not only comprehend what is true and what false; but that their nations and all others should comprehend also; and with stern resolution firmly uphold and encourage the teachings of things that are true, and as resolutely restrain the teachings of lies, more especially untruths concerning spiritual things; for there are none other so disastrous to the welfare of a nation.

3. *Another great principle of right governance* is the *upholding*, to the utmost of a nation's strength, all that is right and good within its boundaries, and *restraining*, with like strength, all things injurious and evil; that adultery, fornication, drunkenness, and all manner of vice be resolutely restrained and decreed as *crimes against the nation*, punishable by the *criminal* law with stripes and confinement.

4. *Another great principle of right governance* is that rulers—the male law-makers of a nation—shall be periodically elected by those possessing the franchise in a nation. The number of rulers shall be such as to render it scarcely possible for them to conspire to alter the laws for their own exclusive benefit, and be as so many kings, and also that the nation be not misgoverned by a few crotchety experimentalists; therefore the number of representative law-makers shall be two hundred—that number shall not be exceeded, for too many is a great evil—and each shall be selected out of two hundred occupations, that every large occupation may in turns be represented. Every nation shall be divided into two hundred electoral districts, each having about an equal population, and once every thirty years they shall be revised, because of the greater increase in some than others.

Previous to a general election of representative rulers, a committee of one hundred capable, honest, and otherwise righteous male *communicating* members of the national Church shall be nominated out of every section of the people in *each* district. Delegates therefrom shall put themselves into communication with every other district committee, and the whole of the delegates shall make out a list showing the occupation to be represented by each district. The duty of each district committee shall be to nominate six of the most capable, honest, straightforward, unpartisan, and otherwise righteous *communicating* members of the national Church, whose occupation is that apportioned to the district—whether inhabiting the district or not—as candidates for the high and honourable office of representative during the space of ten years, or until he vacates or is displaced. Frequent elections are disquieting to a nation, and breed partisanship, therefore detrimental to its welfare. And in due time, those possessing the franchise shall vote by ballot for one candidate; and he who obtains most votes shall be declared duly elected. Should any person meddle in any way—directly or indirectly—unlawfully with the election—that is to say, to the detriment of any of the candidates—both he and his abettors shall be amenable to the criminal law, and be beaten with many stripes, and confinement also.

Every representative ruler shall be paid out of the national treasury a yearly national stipend, equal to twenty-five thousand francs; a retiring pension of five thousand francs annually shall be awarded him should he cease to be a representative after ten years' service.

The duty of the chamber of representatives is to sit in session during three months and enact, alter, perpetuate, and abrogate laws *once* only every thirty years, which shall be the laws of the land during the space of one generation of thirty years; and during that term they shall remain unaltered. Any alteration shall be illegal, for it is a great evil when rulers, for pastime or otherwise, frequently tinker the laws, thereby doing

vastly more mischief in many ways than good; therefore it shall be a perpetual law that, during the term of thirty years, the laws shall not in the least be altered or suffered to fall into oblivion.

Moreover, the representatives shall take especial heed that the laws be based upon *a few great principles*, that the people may learn and understand what they may or may not do. Your rulers shall not be like those of the present barbarous nations, which make an especial complicated law for each of the numerous customs introduced from time to time by judges from sheer captiousness, and by lawyers and others, mainly for their own behalf. The customs of the people shall be according to the national laws, and those not in accordance shall be ignored.

Furthermore, it is the duty of the representatives to elect, for a term not longer than ten years, unless re-elected, a council of thirteen out of the most capable, upright, and otherwise righteous of the people (not from the representatives), to administer the laws passed by the representatives of the nation; who shall elect a president out of themselves, each having certain duties hereinafter mentioned, and being paid a yearly stipend of forty thousand francs.

The representatives shall sit in session enacting, perpetuating, altering, or abrogating laws, during three months only in every generation of thirty years; during the remainder of the term they shall assemble periodically in their capacity of *supreme* supervisors of the council of thirteen, of the administrators of the law, the clerical officers of the national Church, and of all other national officials, seeing that all *effectively*, as honest, righteous national servants, do their duty; interfering only when absolutely necessary, making complaints only to the council of thirteen in regard to the administration of the laws and the national Church, that these may rectify what is amiss. Should they neglect to do so, then the representatives are empowered to displace the delinquents, and nominate others in their stead.

The representatives shall have a *complaint* office in each of the two hundred electoral districts. Should any of the people feel aggrieved in any way on the part of a national official, they shall lodge their complaint in writing at the complaint office, and the chief official there, on behalf of the whole nation, shall inquire into the matter; should the complaint be true and important, he shall bring the matter before the chief administrator of the law of the district for his prompt rectification; should he neglect to do so, the *complaint official* shall lay the matter before the chamber of representatives, who shall, if they desire it, bring the matter, with the neglect of duty on the part of the chief administrator of the law, before the council of thirteen; who shall dismiss him and redress the original complaint.

5. *Another great principle of right governance* is even-handed justice, that every law-abiding soul has an equal national right with every other soul in the nation; for example, that none should possess hereditary rights, hereditary privileges, or hereditary titles—also, when two souls, one being connected with others in high position, the other in a humble occupation, shall, if both commit the same offence, be punished alike; the administrators of the law having a single eye to the breaking of the law, and not to the riches or poverty of the law-breaker. Again, when the last surviving parent becomes deceased, the property shall be equally distributed among all the children of that one alike.

6. *Another great principle of right governance* is that the representative rulers, administrators of the law, and all national and local officials, shall be selected out of the most capable of the truthful, intelligent, upright, unselfish, and otherwise righteous souls in the nation, whether they be rich or poor; and that no individual has lawfully any public authority or title in a nation other than that which the nation gives him, and that usurpers of authority be proceeded against under the criminal law.

7. *Another great principle of right governance* is utterly to ignore the in-

terference, directly or indirectly, of that great plotter, great mischief-maker, great impostor, and great blasphemer, the political christio-pagan Papacy of Rome, whose creeds and dogmas are those of an ambitious, worldly, spurious priesthood; who use the Scriptures merely as a mask to hide from the eyes of the nations her real ambitious designs for political mastery. Skilful in organizing her clerical army and in stirring up the people in the nations against their national rulers when adverse to the Papacy; skilful in cunning, skilful in her audacious arrogance, skilful in lying, skilful in counterfeiting at times the true Christian religion, skilful in hiding at those times her pagan and ambitious desires, skilful in perverting the true meaning of Scripture with the view of supporting her false pretensions; skilful in adducing pretended miracles and lying traditions, in also supporting them; and skilful in wheedling, under the guise of religious tolerance, but really of religious domination, certain weak-minded rulers, writers, and stupid of the people to become her partisans, and tolerators of her false and barbarous pretensions.

Her cup of iniquity has been filled to the brim, even to running over; for, not content in disgusting the common sense of mankind by spurious miracles, spurious claims to universal authority, spurious claims to be the true Christian Church, spurious claims to be the vicegerent of Christ, and in dominating over several national authorities by giving certain of her clerics high-sounding titular, reverential appellations, in order to influence the stupid and weak-minded of the people in the several nations to reverence the bearers of such appellations,—the Papacy must needs, in her blasphemous craft, decree the Pope far above mankind—altogether out of the species MAN—by falsely claiming for him the possession of that greatest of all the attributes of the Lord God, INFALLIBILITY; thereby ridiculously holding him out to the world as verily a god (for the angels of God are not infallible, but the Lord God alone)—declaring the Pope to be infallible because at his desire the majority of the Council thought, notwithstanding the stupidity of the demented ambitious man, that it would strengthen the Papacy by issuing the decree. Thus the Pope was a spurious god of their making, like as the papal images are the work of artisans—therefore has the Papacy filled her cup of iniquity even to overflowing.

Woe upon woe will fall upon the nations and peoples who are deceived by her, who bow down and reverence the abortion—upon those who tolerate and upon those who champion her cause; for her blandishments will bring them first to great desolation, and afterwards, by casting her contemptuously aside, to the same degree of contentment and happiness as those nations and peoples who will wisely shake themselves completely free from her, and refuse any longer to be deceived by her; therefore, oh ye nations and peoples, in the days of your offspring she, the blood-stained murderess, will be as ignored as the stupid pagan mythology of the ancient Greeks and Romans.

8. *Another great principle of right governance* is to declare the Holy Scriptures, *in their totality*, to be the religion of the nation, the religion of the national Church.

9. *Another great principle of right governance* is to unite all the people into *one* national Church, deeming all to be members, even when they disgrace themselves or are recusant, like as law-breakers are still numbered among the members of a nation; every soul being deemed to have the right to form his own opinion, even if it be at variance with those of the nation, but not permitted to proselyte others to unite with him or follow in his footsteps—like as a robber may desire to steal, but not be permitted to carry his desire into practice, or proselyte others to do so.

10. *Another great principle of right governance* is for the nation to authorize certain souls of the nation to be ministers of the national Church—its clerical officers—and subject them to strict organization, like as a well-disciplined army is organized; having archbishops, bishops, vicars, rectors, curates, and other lesser officers (as mentioned in a former part of this little book), the whole strength of the clerical army

being wholly devoted to the spiritual welfare of the nation—not being permitted to meddle with secular public matters, directly or indirectly; neither with education in the national schools, nor with the elections, nor other local, public, or national matters, nor with marriage contracts of the people, nor make use of their franchise; but shall wholly devote themselves to minister in the sanctuaries and elsewhere, and in striving to instil a right knowledge of the Holy Scriptures, and in inducing all the people to be righteous towards God and all mankind—all the strength of the whole clerical army being required for that work. And they shall select numerous of the most capable, honest, and otherwise righteous of the willing laity to assist them in visiting the sick and others at their own homes, and in all other matters where their assistance may avail; and the nation shall deem them the non-commissioned officers of the clerical army; and they also, while so engaged, shall refrain from meddling with political and other public matters, for it is of great importance that the officials of the Church keep themselves wholly aloof from politics, and mind sedulously the religious duties entrusted to them by the nation.

11. *Another great principle of right governance* is that the nation, whose will is vastly paramount over that of individual parents, should compel children that are in health to go into the national schools, or into seminaries connected with them, and be thoroughly well educated in secular matters and in the contents of the Holy Scriptures—the *spiritual* application of that knowledge to the hearts and daily habits of the people being left to the clerics of the national Church, in their several sanctuaries.

12. *Another great principle of right governance* is that all knowledge shall be explained (largely, pictorially) and taught in plain, simple language, that children may largely be able to comprehend; and that all international weights, measures, and coinage be uniform, and upon such a procedure—for *example, the* decimal—as will most *facilitate calculation,* for the easier knowledge is acquired the more educated the people will become.

13. *Another great principle of right governance* is to avoid that cursed thing, that great bane of the whole world, *war;* to strive to the utmost to settle international disputes amicably, and to exercise firm control over every member of your nation; prohibiting all from meddling, or printing aught concerning the disputes of disputing nations, or commenting in print upon their political procedure, under penalty of the confiscation of all the property of the recusants; and should any commit a secular crime against the laws of a foreign nation, leave him to be judged by that nation according to its secular laws. Prohibiting any in the nation to fabricate weapons, or things used in war; neither to buy, sell, import, export, or give away, in short, taking those things out of the category of articles that may be made, bought, or sold—the national authorities being the only authorities for so doing; and that no one be suffered to have them in his possession, unless authorized, and those not in the public service shall be prohibited without a license, and upon the revocation or expiration of the license they shall revert to the nation without payment.

14. *Another great principle of right governance* is to confederate with other right-minded nations for mutual support and mutual safety; that, should evil nations band themselves together, they may not get the upper hand over the confederate right-minded nations; and also that confederate international laws may bind the confederate nations, together into one confederate governance, like as the provinces of a nation are united together, forming one nation, subject to one confederate code of laws, based upon these forty great principles of right governance; that the nations may eschew war and be enabled to settle amicably the disputes between the members of their several nations, like as a disputant in one province of a nation and a disputant in another province have their matter amicably arranged.

15. *Another great principle of right* governance is that a public or national

debt be liquidated within thirty years after being incurred; and that one generation has not the right to shunt any of its liabilities upon an after generation.

16. *Another great principle of right governance* is that the owners of lands and buildings shall cease to have the great pecuniary privilege, for which they paid nothing to their nation, of getting the most for lands and buildings. They shall no longer be permitted to tax the people in the shape of exorbitant rents; for every franc they obtain beyond the fair wear and tear of buildings, and over and above the yearly rent of land that obtained three hundred years ago, is a tax upon the people, which eventually is shunted upon and paid by the industrious of the nation, in the shape of extra long working days. Lands and buildings shall be taken out of the category of things that may be bought or sold.

17. *Another great principle of right governance* is that the land of a nation has been always its inalienable property; and having been stolen and appropriated by the murderous chiefs of ancient time, and subsequently bought, sold, unlawfully given away, and inherited, is nevertheless still the inalienable property of the nation; having been held by the holders until, in civilized times, the people should claim their property, —and shall revert to the nation; because of the great oppression of the people, especially by the holders of this generation having enhanced its rent and price so vastly more than their predecessors—the nation paying for it at about the price of common land three hundred years ago; and for the same reason, that of oppression, the nation shall buy all the buildings at the price of their erection, less wear and tear; paying for the land attached to them, and whereon built, at the price of common land before mentioned; and that the owners of that artful, iniquitous system—ground rents—be ignored.

18. *Another great principle of right governance* is that the people shall be thoroughly well-housed; and that the yearly rents for the habitations of those who are not employers of labour be merely such as will cover the yearly costs of wear and tear, and ten per cent. besides; the nation being the builders and restorers; and that all employers of labour shall pay fifteen per cent., and those residing or carrying on business in choice situations shall pay a still further increase correspondingly, towards carrying on the governance of the nation.

19. *Another great principle of right governance* is that the food of the nation, its fuel, and all the raw material got out of the earth, shall be sold at low prices, direct from the agents of the nation to the people, to prevent speculators from unduly enhancing the prices; and that coal mined in northern nations be not exported, that the fuel of northern people be not unduly enhanced or unduly mined, remembering their successors.

20. *Another great principle of right governance* is that the land of the nation be thoroughly well cultivated; the barren land mixed and covered with good soil; and large open spaces be set aside in the most convenient and beautiful spots, in or near every village, town, and city—some as pleasure grounds, others for the healthy exercise and amusement of the people.

21. *Another great principle of right governance* is that no new cities be suffered to be larger than to house comfortably and healthily a larger population than one hundred thousand souls; and that new towns and cities be founded in pleasant, healthy spots inland, and numerously along the sea-costs of maritime nations; and that no habitation have living-rooms at a less elevation than twenty feet above ordinary high-water mark, or that height above the nearest river.

22. *Another great principle of right governance* is that neither the air nor streams be polluted, and that sanitary matters shall occupy largely the attention of the rulers and administrators of the law; and that all fraudulent adulterations, whether of food or any other thing, and fraudulent short weights and measures, be deemed crimes, and punishable by the criminal law with confiscation and stripes—not as small crimes, but of a serious nature; therefore with

stripes, and with suspension, or revocation of license.

23. *Another great principle of right governance* is that the lakes and streams be kept well stocked with fish most suitable for food, and fish that prey upon them be destroyed.

24. *Another great principle of right governance* is that all creatures harmful to man be systematically destroyed.

25. *Another great principle of right governance* is that in every town there shall be provided, by the nation, lecture-halls sufficient in number, wherein the intelligent, kindly-disposed may instruct and amuse the people after their labour for the day is finished—some instructing and amusing in connection with music, singing, the arts and sciences; some in methods of manufacture, instituting classes for amateurs in the art of the carpenter, and of other skilled occupations—that the people may become handy, intelligent, and well occupied, and not fall into listless, drunken, smoking, mischievous habits.

26. *Another great principle of right governance* is that the people be largely encouraged to occupy themselves in the arts, sciences, and in useful and pleasing occupations; and that the arts of singing, drawing, painting, and the skilful use of musical instruments, be largely inculcated.

27. *Another great principle of right governance* is that the people be taught, as one of the chief matters of their secular education, how to maintain themselves in health, and treat the simple and most general ailments, that they may not be as helpless children. It is unwise that those licensed to practise the medical art should be suffered to purposely complicate its comprehension, that they may monopolize the art; nor should any other science be suffered to be monopolized, but the people, as part of their education, should be taught the elements of every known useful science.

28. *Another great principle of right governance* is that the printing press and all kindred things be licensed and restricted, that they may be disseminators of good, and not of evil, and *partisan* papers be prohibited.

29. *Another great principle of right governance* is that the rate of wages, and the number of hours constituting a working day, should be enacted by the national representatives for every occupation, and remain unaltered for the space of one generation of thirty years.

30. *Another great principle of right governance* is that employers of labour be not suffered to monopolize unduly, but be restricted as to the number of work-people each may employ; that the industrious of the workers may have opportunities of becoming employers.

31. *Another great principle of right governance* is that co-operative companies, who merely buy and sell, be prohibited also from manufacturing, unless those who co-operate are all of the same business as that carried on by the company, and taking an *active* part in its procedure; also prohibited for any other purpose, unless in banking, insurance, and such like, where large confidence in the endurance of a company is necessary for its successful operation; for it is detrimental to the welfare of a nation to permit the profits of business to be swallowed up by those who merely lend money in a concern, in that it shuts out the great mass of those who legitimately long to be employers.

32. *Another great principle of right governance* is that every soul carrying on any business or occupation as an employer shall require to be licensed for a term not exceeding one generation of thirty years; but renewable—in order that if he be found fraudulent, dishonest, or otherwise a breaker of the law, his license may be suspended or revoked at any time; thereby encouraging the honest, and discouraging those who need strong restraint to keep them in the right path. Moreover, it shall be required, in order to encourage skilfulness, that no license be granted unless the applicant be highly skilled in some occupation, even when only desiring to buy and sell; and for a manufacturer's or professional license it shall be required that he be highly skilful in the occupation for which he requires a license—the mere possession of capital shall not be considered, or have the slightest weight.

33. *Another great principle of right governance* is that females, equally with males, have many occupations open to them; that they may not become idle, listless busy-bodies, or mischievous, but intelligent and right-minded—giving to qualified righteous women the clerical ministration over all females, the teaching of female children to other righteous women teachers, and to competent righteous women the medical care of females—male medicals being permitted in female cases, exceptionally; remembering that rightly educated females are equal in intelligence and skill to rightly educated males; remembering also that it is of great importance to the welfare of a nation that its women be thoroughly well occupied and useful, and that women in large numbers be taught the art of nursing and of dieting the sick.

34. *Another great principle of right governance* is that usury be discouraged; for it is the generator of imprudence, that bane of nations, the source of commercial panics and commercial gambling.

35. *Another great principle of right governance* is that the civil laws be so simplified, and the people so taught, that they need not have their business thrown into the hands of attorneys; but be able to do it themselves, and not be victims of artful, selfish lawyers.

36. *Another great principle of right governance* is that all civil disputes be promptly adjudicated, and no cause before a judge be suffered to extend over three days. Absentees shall not bar the division of property; but the next of kin, if any; if there be none, then the nation shall act as the next of kin, taking charge of his or her share. Should the absent one not communicate in writing within two years from such division of property, he shall be accounted as dead, and the property forfeited, and it shall be divided finally among those entitled to it; for injustice and complications, through delay, shall not be permitted through the negligence of an absentee.

37. *Another great principle of right governance* is that the criminal laws be slightly severe against wrong-doers for the first offence, more so for a second, and severe against those who will not restrain themselves from evil—relying more as a punishment upon bodily pain through stripes, than upon mere imprisonment, for to many of the evil mere imprisonment is no punishment, therefore has no restraining influence upon them; accompanying stripes also with imprisonment—not exceeding one stripe each day, until the number of stripes awarded by a judge be accomplished—the number of days' imprisonment to be that of the number of stripes, excepting in specially serious cases where long confinement is necessary.

The breakers of the law shall comprehend that, besides the injury done to those whom they injure, they injure also the whole nation against whose laws they rebel; therefore the nation shall put forth its strength and crush their rebellious disposition.

38. *Another great principle of right governance* is that the barbarous, unjust, one-sided system of fines, as a punishment for criminal offences, be abolished; for to the affluent a fine is no punishment; whereas an equal fine against a poor man is a heavy punishment; therefore the punishment is unequal, and shall be abolished.

39. *Another great principle of right governance* is that the barbarous, unjust system of compensation be abolished; for in cases of negligence delinquents oft escape punishment, and their innocent employers are mulcted ofttimes heavily. Moreover, fraudulent exaggeration is ofttimes exerted to increase the amount of compensation. Hereafter, should damage be done, the delinquent shall alone be punished according to the criminal law, and his employer, also, if he be a guilty accessory. When the habiters of a dwelling or users of a building are displaced on the score of public necessity, no compensation shall be allowed; neither shall compensation be allowed in any other matter; for the system of compensation is an evil, and, like a tax, is shunted eventually upon the shoulders of the industrious, who have to work longer hours each day in consequence. The national officials in all cases of displacement shall offer, when opportunities

occur, to the displaced positions equally eligible, or nearly so.

40. *Another great principle of right governance* is that all males above twenty-one years of age, and all female employers of labour, and female professionals, excepting those convicted of breaking the laws, shall possess the franchise—not equally, for it would be detrimental to the welfare of a nation were it so; in that a poorly-educated soul is incapable of forming a right judgment equal to such as are well educated; the extent of education and prudence shall mark the difference between them—mere wealth shall make no difference; it shall possess no influence. Yet it is not well that the nation be separated into many categories, therefore there shall be only four well-defined categories, viz.:—

1. Workmen and employés shall possess one vote.

2. An employer in retail or wholesale trade, and manufacturers employing less than ten adults, two votes.

3. Professionals, other than medical or legal, and manufacturers employing more than ten adults, and the lesser national officials, four votes.

4. Medical and legal professions, and the higher national officials, six votes.

Disallowing the franchise to those who use images or pictures in their religious exercise, such foolish ones being deemed unworthy to have any say in national matters.

CHAPTER VII.

Conscience.—Unity.

It is a necessity in a well governed nation, that in its collective capacity it should possess a national conscience for its guidance in all national and international matters; which should be paramount over every individual conscience for the general welfare of the nation.

The only source of man's knowledge concerning God and His Holy teachings, and what constitutes goodness in His sight, are the Holy Scriptures; there is no other reliable guide. Therefore all things *designedly* done according to the spirit of the Holy Scriptures, *taken as a whole, is conscience,* and which shall be the conscience of the nations. Thus, to be *designedly* truthful, perfectly just, perfectly peaceable, and otherwise perfectly righteous, is to possess in the sight of God true conscience; which the rulers of every nation ought largely to possess in order to govern their nations aright. Hereafter the acts of law-makers and administrators of the law shall be compared with the national conscience, and the short-comers quickly give place to worthier souls.

Every soul has its own individual conscience, which in some is wholly swayed by the laws and customs of its nation and its own inclinations; while in others is superadded the influence of religious teachings more or less erroneous; so that the conscience of mankind generally is not true conscience, but conscience more or less perverted by pride, captiousness, personal selfishness, ignorance, indifference, or untruthful teaching; therefore a nation possessing true conscience as a nation shall not defer to any individual conscience, but be paramount over it for the general welfare. Thus, as it is most desirable for the general welfare of a nation that its people should be just, truthful, honest, and otherwise righteous, it shall strive its uttermost for them to be so; it shall not suffer any one, under the false plea of conscience, to be otherwise. Moreover, it is most desirable that all its children should be well educated; therefore it shall not allow any parent, under the false plea of conscience, to prevent any child from being rightly educated. Neither shall it allow the Pope of Rome, nor any other foreigner, nor any of their partisans in or out of the nation, under the false and cunning plea of conscience, to sow discord, or in any way to meddle with the governance of the nation—calmly and resolutely it shall successfully resist their impudent attempts to force their false and spurious conscience upon the nation. Furthermore, it is most desirable to unite all the people in the nation into one national Church, the Church of the Holy Scriptures in their totality, thereby acting in accordance with the whole spirit of the national conscience; therefore no *individual* shall be permitted to force his conscience,

more or less spurious, upon any of the children of the nation, but every child shall be considered a member of the national Church.

Unity.

In the days of the early Popes the Papacy, partly through the protecting armies of the principal European nations, and partly through the superiority of its Christianity (although greatly adulterated by Paganism) as compared with the profound stupidity of heathen mythology and legends, and partly through the strong organization of the Papacy, extended the papal religion nearly throughout Europe, and effected the great benefit of uniting nearly all Europe under one faith, thereby lifting the savage peoples out of their great depths of savagery; and this in process of time resulted in uniting their tribes, who had been continually at murderous feud one against the other, into nations. A strong impulse was given to the extremely barbarous peoples to rise out of the lower depths of savagery, into which continuous wars had sunk them.

On the other hand, the Papacy was so foolish as to incorporate with its early ambitious desire for the chieftainship of the religious confederation of nations, a desire for *political* chieftainship over the nations also; thereby neutralizing the great benefit which through its instrumentality had been largely effected, of uniting the European nations in one faith; whereby they were enabled to commence ascending the ladder of civilisation; for the Papacy interfered in the political matters of the nations, and made many enemies in consequence—siding with monarch against monarch, nation against nation, in furtherance of its great *political* ambition. The more it extended its political authority the less became its religious influence over the people; the more intelligent of whom clearly comprehended that the Papacy was simply a clever and strong organization for the obtainment of *political* power—religion being a mere pretext in furtherance of its political ambition.

Moreover, when the art of printing became disseminated, and the Holy Scriptures printed and known to many of the educated of the people, they found that the religion of the Papacy differed widely from the Scriptures in their totality, so that several nations strove to burst from the net the Papacy had artfully and strongly wound around each; therefore the Papacy stirred up the *champion* monarchs of its cause to set their armies against the revolted nations, and dreadful European wars ensued, and have continued, mainly through the same cause, down even to these days. In every European nation there is a papal camp and a national camp, the one at enmity with the other, to the great detriment of all peoples.

One great want of the world is *unity of faith.* It is not possible that the Papacy can unite the nations of Europe into one religious confederation, even were it to divest itself of its political ambition; because of the spuriousness of its religion. Unity of faith can only be found in the religion of the *whole* Scriptures, not merely of a part, but of the whole; therefore the future universal Church of the whole world will be the Church of the Holy Scriptures in their totality.

CHAPTER VIII.

National Religion.

When left to themselves, poets, writers, artists, sculptors, rulers, the naval and military services, and those of many other occupations, are apt to extol themselves too highly, and to glorify themselves above those of every other occupation; each striving to make it appear that its nation is most glorious when it extols its own special occupation. So it is with clerics; when left to govern their sects in accordance with laws of their own framing, they grow presumptuous, and common sense utterly leaves them; instead of being true teachers of spiritual things, they oft themselves require teaching by the laity—for whether they be clerics of the worshippers of the cow, the sun, the serpent, the monkey, the Papacy, or of the many other discordant, foolish sects, they are at one in endeavour-

ing to make themselves appear to the people as little gods, able to do this and that supernatural thing — able to forgive sins, and give entrance into heaven, or drive souls into hell—after this manner lying more extensively and foolishly than any other section of the community.

There is none other section so fraudulent, for the less evil clerics become as evil in the sight of the Lord God, through passiveness—which is as detrimental as acquiescence—falsely pretending each cleric of the discordant sects to receive their mission from the Lord God, that the people might be induced to place implicit credence in their absurdities and lies. In regard to doctrine, clerics are utterly untrustworthy. The comparatively few righteous clerics are passive instruments in the hands of a few audacious clerical tricksters; unwisely, and against common sense, believing in the constant guidance of men's hearts, good and bad, by the Lord God, they permit the clerical tricksters to deceive the people, to disunite them, and to generate hatred, and be otherwise a source of great inquietude, greatly detrimental to the general welfare of their nations. The false papal doctrine of the infallibility of the Pope is an example.

The more mankind become educated, the more every sect or clan, when left to themselves, will increase in their mutual antagonism, for their jealousy will increase also; therefore, creeds and sects being great sowers of disunion and discord, the time has come, oh ye nations, for mere creeds and sects to be ignored, and the *true* Christian Church be as in the days of the twelve apostles —the Church of the whole Scriptures, and not of this creed or that—and be boldly declared the national Church; enacting laws for its governance, but leaving their administration to the clerical officers of the Church, subject to the supervision of the rulers of the nation.

The people having been free to form themselves into sects, and to look upon each other, in consequence, with barbarous distrust, jealousy, and enmity, *oftimes through* the machinations and false sophisty of their clerics, will always remain sectarians to the end of time, were they permitted; therefore every nation shall boldly use a little gentle pressure in getting rid for ever of those great obstacles to the welfare of the whole world—sects. Every nation shall declare the Church of the Holy Scriptures in their totality to be its national Church, and every soul in the nation, good and bad, be declared members of it—like as a nation calls all the natives born within its boundaries its people—none of the people shall be permitted publicly to have any say in the matter. This necessary great principle of right governance shall be strictly carried out. Every soul obeying the national laws shall be equal in the sight of the nation, and every sect be utterly ignored, and all clerical titular appellations, other than those of the national Church, be declared abolished and unlawful, and punishable, as a crime, with stripes and imprisonment.

The heretofore clerics of the reputedly Christian *Protestant* sects shall be licensed, if they be willing, as clerics of the national Church; the Protestant archbishops to be nominated as archbishops, and several of the Protestant bishops also nominated as archbishops, and the most endowed with common sense and right-mindedness of the lesser clerics of the various Protestant sects be nominated to bishoprics—numbering one bishop to the number of souls, as mentioned in Part V. of this little book; and the residue of the Protestant clerics of every Christion sect shall be nominated to officiate in the sanctuaries they have been accustomed to; provided they promise to obey strictly the rules of the national Church, and not teach doctrines other than those of Holy Scripture, and not interfere with public matters outside the religious affairs of the national Church—for the nation appoints them to be clerics, and not politicians. Should they break their promise, they shall be suspended for a time, and be removed to some other sanctuary. Should they break their promise a second time, the term of suspension shall be doubled; in the event of breaking it the third time, their license shall be revoked, and they

shall be declared as no longer clerics, but laymen, and it shall be deemed unlawful for them to be again employed in any official capacity in the nation.

The property of the heretofore *national* Churches is not that of the clerics of those Churches, nor of the lay members, but of the whole nation; which gave to those Churches certain *national* advantages and parochial support, with the intention they should be those of not a part only, but the whole of the people—and owing to those advantages and support, the greater part of private endowment was the consequence, and their sanctuaries and school buildings erected—and when those national Churches, being accounted failures, are abolished, the property of those Churches shall revert to their respective nations.

The property of sects which have not been in any way supported out of the public treasury is that not of the clerics—for they do not constitute the Church of their sect—but of all the members, lay and clerical, of the sect; their sanctuaries and school buildings shall revert to the nation in behalf of their lay members, to be continued in use for like purposes, on behalf of the whole nation. All the heretofore clerics of the abolished national Churches and sects who desire it shall be superannuated, so long as they obey the re-organized laws, out of the common treasury of the abolished Churches and sects,—receiving a sum equal to one half of what they have hitherto received,—and be prohibited from speaking publicly, or in print, in disapproval of the national governance, under the penalty of forfeiture of their superannuated allowance—for there are no people so captiously inclined as egotistical clerics.

No individual has lawfully any authority in a nation other than that which the nation gives him; infringers of this law shall be amenable to the criminal law. This is one of the great principles of right governance.

The tendency of some of the heretofore barbarous clergy has been to separat one from the other; unwilling to obey, and stupidly desirous of being independent of all control; yet, like to tyrants, desire that the laity should obey them and follow implicitly their lead; and but for their fear of losing their means of livelihood, would separate still more one from the other, and found other sects. The tendency of barbarians is to be independent of all control—to be free to pillage and murder; but that of true civilization is to band together strongly for mutual protection, for firmly restraining the evil-disposed, and for righteous governance—wisely comprehending that strong union is necessary for the general welfare, and willing to submit to restraint in small things; which to the well-disposed is indeed no restraint, because of their willingness to obey what their leaders conceive to be for the general good.

Do men of one sect agree in all things? Nay! they disagree as much as one sect disagrees from all others. Bear always in thy remembrance that the divisions engendered among so-called Christians *are not produced by the Holy Scriptures*—for Christian sects do not object to them; on the contrary, profess them to be the great foundation of their religion—but are caused by traditions, promulgated by uninspired men after the days of the twelve apostles, and also by alleged explanations of what the Scriptures mean. Those traditions are composed chiefly of lies, and the alleged explanations are mainly distortions of the real scripture meanings with the view of upholding certain doctrines; which, being contrary to the whole spirit of the Holy Scriptures, require the aid of lies and sophistical distortions of scripture, in order to deceive the ignorant and unwise of the people into believing those doctrines. Thus, for example, the doctrine of the Trinity is contrary to the whole spirit of the Scriptures; so is the use or worship of an image of a man upon a cross, and of an image of a woman, falsely supposed to represent the mother of Christ, and of other images; so also is the worship of the mother of Christ, the worship of saints, belief in the false infallibility of the Pope, and in the pretended miracles at the *unholy* shrines of the P-

and belief in those blasphemous, lying clerical pretenders, who falsely say they convert bread and wine into the real *living* body of Christ—lies and absurdities abhorrent to those who read and understand the Holy Scriptures.

A national Church shall be as comprehensive in its views as those of a nation. Nations are not so foolish as to lay down a *political* creed, and exclude from nationality all who are antagonistic to it; but, wisely repudiating all political creeds, give membership to all born within the boundaries of their several nations. The children of the world are in many respects far wiser than the children of the many heretofore religions; because the heretofore barbarous clerics, having had the entire governance in religious things unwisely left to them, have so greatly misgoverned, through their excessive captiousness, stupidity, deficiency of common sense, and strong desire for self-exaltation and independency of spirit, as to split their nations into sects—lukewarm believers in Scripture and infidels. It is not possible for such wretched barbarous rulers in religious things to be otherwise than failures, and breeders of great evil. It is impossible that such evil clerics should be able to convert the great mass of the people from their evil ways; for numerous of the people hold in derision clerics so defective, not in talk or hair-splitting in religious matters, but of common sense and a spiritual heart.

Every future cleric shall be at perfect liberty to think as he pleases, but not to teach what he pleases; for all clerics are not endowed with common sense equally. It is therefore necessary that teaching should be confined within certain limits—that of the plain teachings of Scripture—beyond which it shall not be lawful for them to go. For example, they shall not teach the popish doctrine of the Mass, the worship of the mother of Christ, that of the crucifix, the invocation of saints, habitual confession to clerics, or any other matter not authorized by Scripture; *the Scriptures shall* be the great test of the accuracy of their religious knowledge. Hymnals shall be of an authorized version, free from superstition and nonsense.

Right-mindedness in all things shall be encouraged to the uttermost, and the evil-disposed discouraged; therefore in every nation all appointed to any national or local post, all to whom are granted titular appellations, and those to whom are granted licenses to follow occupations as employers of others, and all new apprentices, shall be baptized members of the national Church. Furthermore, it shall be necessary for intending employers that they shall have undergone the rite of baptismal confirmation. After this manner shall excellence of character take the place hitherto usurped by capital.

The great essentials to the true comprehension of the Holy Scriptures are:—

1. Belief in God, the Creator of all things.
2. Belief that Christ was truly the long foretold Messiah.
3. Belief in the general truthfulness of the Holy Scriptures.
4. Belief in the duty of every soul to live in amity and goodwill towards every other soul.

The national Church shall not define or give any explanation of the Holy Scriptures as *necessary* to be believed; leaving to every one to differ in his notions concerning them—for the thoughts of mankind *will* differ, even concerning things their eyes behold; thoughtful souls are precisely those who differ the most in non-essentials. Of necessity, therefore, clerics will differ in their notions concerning the Holy Scriptures, mutual amity, and *all* other spiritual things. Their difference of opinion tends to good, in that it interests their souls concerning the multitudinous riches of spiritual things; provided their differences are not generated by a carping, idle, ambitious spirit, and that they do not endeavour to commit the great sin of banding themselves together for the advancement of what the Holy Scriptures do not *plainly* teach. Individual thought shall be allowed to future clerics; but to band themselves together to inculcate

any particular line of thought shall not be permitted, lest they form sects; rather than they should do so, they shall be for ever deprived of their office of cleric. Certain *individual* notions will be paramount at one time, which will give place to diverse notions at other times, all tending to good in stimulating thought concerning religious matters; provided they be in accordance with the common-sense spirit of the Holy Scriptures.

Every national Church shall be composed of all the souls constituting a nation—the good, the indifferent, and the bad. Its rulers shall be the representatives of the nation, whose duty is to frame laws for its governance, and to supervise that those to whom the nation entrusts the governance of the national Church do efficiently their duty as administrators of those laws. Those administrators of the laws relating to the national Church shall be called its clergy, and be its officers; and like as the officers of barbarian armies supervise and organize those over whom they are set, and obey others of higher grade, so shall it be with the clergy; nay, more, they shall set a higher example of obedience on the one hand and strict supervision on the other; setting a bright example of obeying the national laws of the Church, and in winning souls to the Lord our God and to His glorious Son the Christ.

The highest officers of the Church shall be called archbishops. These shall, as commanders-in-chief, supervise bishops in their respective archdioceses, having complete authority over them—the bishops, in like manner, as generals, supervising the vicars in their respective dioceses. Vicars, in like manner, shall supervise the rectors in their respective vicarage districts; and rectors, in like manner, supervise curates, and all the laity that are entrusted with duties in connection with their respective sanctuaries, as mentioned in Part V. of this little book. There shall be no chief archbishop, but every archbishop shall be the equal one of the other—all obeying the same national laws, and governing and supervising alike. They are not the rulers of the national Church, but the administrators of the national laws in regard to the Church. The clergy shall be deemed clerics only so long as they are in the service of the nation; when they cease to be in that service they shall cease to be clerics, and cease to be called after their official appellations, and it shall be unlawful for them to be so called, lest they imitate the barbarous clerics, and falsely deem themselves above the national laws.

The archbishops, in their *collective* capacity, shall hold communion with the archbishops of all other similarly constituted national Churches, each national Church being deemed a branch of the one universal Church of Christ.

The office of cleric shall be to lead the congregations in their sanctuary duties and worship, and to urge their continuance in well-doing, and be to them living examples of holy duty towards the Lord our God and His Glorious Son, our Atonement; to ferret out the careless and evil-inclined, and strive to the utmost to dissuade them from their indifference and evil inclinations, and to set right those whose notions concerning God are incorrect; to find out those who through sickness and other causes are unable to worship the Lord our God in the sanctuaries, and worship with them, exhorting them to lives of holy duty. They shall refrain from sacrilegiously pretending to stand between heaven and the souls of the people. For these holy things, the clerics shall be set aside by the nations; they shall be selected out of the most upright-minded from the people, who are anxious to be employed as faithful servants of the Lord our God, and living examples of holy duty. Male clerics officiating in respect of males only, and female clerics of females only, after the manner mentioned in Part V. of this little book. The ritual of clerical duties shall be laid down by the elected representatives of the people, according to the common-sense spirit of the Holy Scriptures. Whatever holiness any individual cleric may possess in the sight of the Lord our God and His Glorious Son our Messiah is not by virtue of the holy office, but thro

being a *living example* of holy duty. Not like to the silly notions of heretofore barbarous and partisan-bred clerics, who conceived the holy office of cleric conferred holiness upon them, whether they were good or bad, and thereby were emboldened—behind the mask of pretended conscience—to say and do many foolish things relating to their office. The ritual shall be in accordance with the common-sense spirit of the Holy Scriptures, like to that in the Protestant Church of England, excluding however from its Prayer-book all pretentiousness upon the part of the clergy to supernatural power, also the false doctrine of the Trinity, and from commemorating the Last Supper of our Lord the Messiah, otherwise than in *remembrance* of His great Atonement. Eschewing thoroughly all mystery and symbols, for these oft generate among foolish clerics superstitious and silly notions, causing many of the stupid of the people to be as superstitious and demented as themselves.

The words of Holy Scripture simply illustrate, in many aspects, the three greatest of all themes, viz. :—

1. The goodness of God, the Creator of all things.
2. The wickedness of mankind.
3. The necessity for mankind striving to love that which is good, and abhor evil things.

Were those three paragraphs merely spoken without comment again and again, thousands of times, mankind would quickly cease to regard them, like as a bell-wether ceases to notice the tinkling of the bell around its neck; but when presented to the minds of men in constantly varying aspects, their attention is excited, and they drink in with more or less eagerness the oft-told themes. The words of this little book are simply one aspect—every sermon is simply a review, more or less varying—of those great themes; one preacher employing a certain favourite mode of comment, others more or less commenting differently; some attracting the attention of their hearers by startling illustrations—following the example of our Lord the Messiah, who ofttimes riveted the attention of their listeners through startling metaphors, which their audience, in striving to unravel, had stamped upon their minds with lasting impression.

Thoroughly did our Lord the Christ know the value of occasional startling riddles in chaining the attention of His ignorant and antagonistic listeners, and their great value in keeping the three great themes ever fresh in their minds through their attempts to unravel them. One favourite metaphoric theme was the similarity that existed in the necessity for food to the soul as well as to the body; the one consuming it in a way totally different to that of the other — the soul's food being taken through the listening ears only; whereas the body takes its food by means of the mouth only. It is excusable for the ignorant to misapply Scripture metaphor, but shameful for clerics to do so; in that it exhibits their ignorance of Holy Scripture, or the perversion of their minds through sectarianism. The misapplication by certain barbarian clerics through many centuries (obtuse clerics teaching other obtuse embryo clerics) of the metaphors used by our Lord at His last supper; whereby the words applicable to the soul only were misapplied to the body; has caused many to become as fools, splitting Christians into many antagonistic sects—clerics forgetting that He came not to feed the belly of mankind, but their minds, leaving the belly to take care of itself; therefore His utterances were to be applied spiritually and not carnally, except in the case of the Lord's Supper, which He enjoined as a periodical feast in *remembrance* of His atonement, like to the Jewish periodical feast of the Passover. Thus, when the Messiah urged the Jews, and afterwards His disciples, to eat His flesh and drink His blood, He did not direct them to tear Him to pieces and be cannibals, but to feed their souls with His spiritual utterances, and especially to believe in His Messiahship; the soul requiring spiritual food for its eternal welfare, like as the belly requires meat and drink for the sustenance of the body. The Jews did not comprehend

His metaphoric speech—it was new to them—therefore took His words literally, and said among themselves, "How can this man give us His flesh to eat?" Jesus rejoined in His previous style, "Verily, verily, I say unto you, Except (with your soul) ye eat the flesh of the Son of man, and drink His blood (drink in His teachings), ye have no *spiritual* life in you. Whoso eateth My flesh, and drinketh My blood (believeth in me as the Messiah), hath eternal life, and I will raise him up (into heaven) at the last day (of his life upon earth). For My flesh is meat indeed, and My blood is drink indeed (for My teachings are most wholesome food to the soul). This is that bread which came down from heaven: not as your fathers did eat manna (for the sustenance of the body), and are dead: he that eateth of this (spiritual) bread shall live for ever. *It is the spirit* (soul) that quickeneth (feeds); the flesh (body of a believer) profiteth nothing: the words I speak unto you, they are spirit (applicable only to the soul), and they are life (of the utmost importance)."

Again, He said to St. Peter, "Feed My lambs: feed My sheep (meaning teach the young and older souls of all ages what I have taught you)."

St. Paul, in imitation of the metaphoric style of the Lord Christ, says, "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud (of Egyptian bondage), and all passed through the (Red) sea; and were all baptized unto Moses (all subject to him) in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink (all were taught alike concerning heavenly things, that food for the soul)."

Again, St. Paul says, "For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body (pointing to His body), which is (about being) broken (slain) for you: this do (eat bread together) *in remembrance* of Me. After the same manner also He took the cup (of wine), saying, This cup is the new testament in My blood (about to be shed): this do ye, as oft as ye drink it, *in remembrance* of Me. For as often as ye eat this bread, and drink this cup (of wine), ye do show (have in remembrance) the Lord's death till He come."

The primitive Christians held the supper from time to time *as a feast*, simply in *remembrance* of the atoning death of Christ, which is the great foundation of Christianity—just as men eat and drink at banquets in *remembrance* of a certain person or of a certain event. It was veritably a supper, whereat they held holy conversation concerning Christ—like as at the annual feast of the Passover the Jews ate and drank in *remembrance* of the goodness of God towards them in delivering them out of the land of Egypt. The Lord's Supper among the primitive Christians after the death of Christ occasionally degenerated into a too hearty meal; for St. Paul complains that some go to the supper and are gluttonous there, and get drunk by taking too much wine, forgetting the great object of the Supper, and thereby bring condemnation on their souls.

Again, St. Paul says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

The Lord Christ also says, "Whosoever drinketh of this (ordinary) water shall thirst again: but whosoever drinketh of the water that I shall give him (believe in My teachings) shall never thirst (spiritually)."

Again, He says, "I am the living bread which came down from heaven: if (the soul of) any man eat of this bread (believe in My teachings), he shall live for ever: and the bread that I will give him is My flesh (the life of My body), which I will give (in payment) for the (forfeited) life of the world."

The teachings of Holy Scripture relate sometimes to the body alone, and sometimes to the soul only; when that which is applicable to the soul is applied to the body, or the reverse, then that

portion of the Holy Scriptures becomes incomprehensible, and is made to appear a jumble of nonsense—for example, the perversion of the Scriptures in the papal doctrine of the Mass.

The great duty of clerics is to separate one from the other, teaching what applies to the body and what to the soul. When the clerics are themselves in fault misapplying to the body what is meant for the soul or the reverse, then they become bewilderers of the people, and inciters of unbelief in the Holy Scriptures: instead of being feelers to the souls of the people, they become the generators of sects, and consequently of hatred and dissension, as hitherto they have been.

The half-barbarous, superstitious Papacy in its early days committed the great error of applying literally, as did the Jews, the metaphoric injunction of Christ to eat His flesh and drink His blood even *while He was yet alive*; overlooking the common-sense inference, that when, at the Last Supper, He uttered the words, "This is My body," He *pointed* to His body, and when He said, "This is My blood," *He again pointed to His body*, and the words, "Take, eat," applied to the bread which He distributed among them, *eating* it Himself, and not to His body—for the disciples fully comprehended His metaphoric style of utterance—and the words, "Take, drink," applied to the wine (which they *drank*, as also did Christ), and not to His blood, saying, "I tell you I will *henceforth* drink no more of *this* fruit of the vine."

The half-barbarous Papacy, in its early days of gross ignorance and great tendency to idolatry, overlooked the fact that, at the Lord's last supper, the bread His disciples ate was not His body, nor the wine they drank His blood. Having committed the [illegible] misapplying the words, "[illegible] meaning to eat His [illegible] and the words, "[illegible] His then living [illegible] another [illegible] pro[illegible] tively converting the bread and wine into the real *living* flesh and *living* blood of Christ—*imaginatively*, because no such conversion really takes place. The invented fable had, however, the great merit in the eyes of the crafty, lying Papacy, of extolling, in the eyes of the ignorant and superstitious barbarians of old, the papal clerics; who pretended they worked the great miracle, and were in consequence looked upon by the superstitious barbarians as a species of gods. The early Popes having, partly through ignorance, and partly through lies and craft, committed those two great errors, there was no retractation by the Papacy in after times; for it had extolled itself before the world as the only true Christian Church, and considered that to retract its errors was to renounce being the true Church; therefore, at whatever cost, the errors were perpetuated century after century, and have been the great stumbling-block of Christianity, because of the stupid misapplication of the words of Christ.

The Lord Christ gave to His disciples power to work miracles, who did work them, and remit sins; ambitious clerics falsely say the power has descended to them—*they have neither the power* to work miracles, nor to remit sins; the power given to the apostles died with them.

Neither before nor after the Crucifixion did Peter or any of the apostles deem Peter their head; they were each equal one to the other while Christ walked with them, and *after* His ascension into Heaven. Moreover, Paul rebuked Peter. Every apostle selected his own officials; they strove not for dominancy, one over the other. Not until the days of the first Pope was any attempt made to subject Christians to one supreme chief in religious things. That chieftainship was not a work of God, but of man, to quench the rivalries in the Christian Church which had sprung up between ambitious, semi-barbarous bishops for dominancy. Like early times, soon after the Deluge,

the savage, violent chiefs were constantly contending for the supreme chieftainship over their tribe, so the bishops after the first Christian century contended against each other; the violent, savage chiefs were quieted by having an hereditary king set over them; the semi-barbarous, ambitious bishops were quieted by a Council decreeing the hereditary chieftainship of the Bishop of Rome (then one of the largest dioceses) over all other bishops, giving to him the title of Pope. The fable of the supremacy of Peter over all the other apostles, and of having been the first Bishop of Rome, was simply a lying tale invented after the election of the first Pope, to shed a halo around him. St. John, who survived St. Peter, was subordinate to no one.

Concerning the false doctrine of the Trinity—the Lord our God, the Creator and Governor of all things, was after the crucifixion of the Messiah the same *one* God He was before, the same *one* perfect God that all the holy men mentioned in the Scriptures worshipped; nothing was added to nor taken from Him—there was no Trinity of Gods before or after. The false papal doctrine of the Trinity is simply a fable, the invention of foolish semi-barbarians. Whereas the Messiah was greatly *more* exalted *after* the crucifixion than *before* it, as the Scriptures teach; He was simply an angel in heaven before His advent into our round earth, simply a man fashioned like to all men while living in it; nevertheless an earthly *angel* in withstanding all temptation to do evil—was pure and holy as Adam and Eve before the fall, and pure as the holy angels in heaven. *After* His crucifixion, the *one* God exalted Him above all the other angels in heaven (who are all called sons of God), to the rank next to Himself, calling Him His only *born* Son—because the Messiah was *the only angel ever born*, as scripturally explained in Part III. of this little book.

Before the Messiah came into the world, mankind were authorized to pray to only *one* Being, viz. the *one* God; but after the atonement of the Messiah upon the cross, they were authorized by the *one* God to pray to *another* Holy Being also, viz. the Messiah—for into His hands God has ever since the Atonement entrusted to Him the Heavenly Kingship over mankind, His throne being in heaven, on the right hand of the *one* God; thus mankind are directed to worship God as the only *one* God, the Creator and Governor of all things, and also to worship the Messiah, who by His perfect holiness while living as the *man* Jesus Christ upon our round earth, and by His sacrificial death upon that vile instrument of torture, the cross, redeemed mankind from the unholiness into which, through the sin of Adam and Eve, mankind had fallen — the atonement of Christ having also the effect of procuring the remission of all the past sins of those who sincerely repent of their past wickedness; beseeching God for pardon, *through* the atoning death of His only *born* Son the Messiah; beseeching to God direct, and not through any man or woman. For clerics are set aside by *their fellows* to be *living* examples of holiness to the rest of the people; also to induce them to become *living* examples, and to *lead* the people in the religious services; but not to commit the great sin of sacrilegiously pretending to stand between heaven and the souls of the people in anything.

Comprehend also that the devil is *not a living being*—is not a God pervading all space, as foolish barbarous clerics have erroneously taught; for there is but *one* God, our Creator, who alone pervades all space. Understand, the devil *is a principle*—the principle of *evil*, which has so largely influenced mankind since the fall of Adam down to these days, tempting them, through imitation one of the other and otherwise, into wrong-doing; tempting the Messiah from His birth into our world down to His murder upon the cross, like as all mankind are and have been tempted; tempting Him upon the high pinnacle for a moment with ambitious thoughts, which He quickly flung from Him, as in like manner He cast from Him all other thoughts of evil tendency by directing His soul towards God. When the Lord

our God created Adam and Eve, they were angels of heaven in that they possessed that spirit of heaven (the soul) which was breathed into Adam by the Lord God when He gave life to Adam. And when they fell into disobedience towards God they were still angels—for they still possessed the soul given to Adam—but fallen angels, having fallen vastly below the angels in heaven in the sight of God; and then, but not until then, did evil exist. Adam and Eve, because of their disobedience towards God, were the breeders of *the principle of evil*—that dreadful principle which has swayed the hearts of their offspring vastly more than the principle of goodness; that holy principle which pervades heaven, and pervaded the round earth before the fall, and which will now quickly again obtain the ascendency over the thoughts and deeds of mankind, through the forty great principles of right governance mentioned in this little book, which all the nations will joyously accept and carry out.

In order to shield the people from being deceived by false clerical teachers, every candidate for the clerical office shall undergo an examination by certain of the national *lay* officials. Should his religious knowledge of the Holy Scriptures be sufficient and in accordance with their common-sense spirit, and otherwise fit, especially in good reading, he shall be licensed to officiate as cleric. As with the male clerics, so with female clerics. All clerical licenses shall be from the national *lay* officials, and not from clerical officials. Clerical officials are empowered by the nation to employ the licensed, and none other; and upon promotion, or removal from one sanctuary to another, by the *clerical* authorities, every cleric so promoted, or removed, shall be required to be licensed afresh, without examination, by the national *lay* officials; that none of the clergy may at any time presume to set themselves up as superior to the State, or independent of its laws, and that any maladministration by clerics of the national laws may be promptly checked; and they shall comprehend that a little common *sense is* more useful for the general *welfare of the people* than mountains of speculative folly, millinery, and clerical presumption.

Sanctuaries in sufficient number shall be provided and maintained at the cost of the State, and the clerics be supervised by lay authorities appointed by their nation, but the inner administration of the Church left to the national clerical officers and active lay members, as before mentioned in this little book. The rulers shall take great heed not to lavish the taxes levied upon the people in excessive adornment of sanctuaries; they shall not be led astray by architects, artists, or others, to over-ornament them, for it is greatly unwise that the people should at any time deem any sanctuary a heavy burden. Moreover, the Lord God, the Creator of the heavens and earth, does not value the combination of bricks, stone, wood, and other things with which sanctuaries are built, but the righteous thoughts of his assembled people. To generate in them righteous thoughts is vastly more important in His sight than the puny attempts of architects, artists, and builders. The rulers shall also take great heed that musicians and choristers do not pervert the religious services into mere displays of their skill—they shall comprehend they are simply the *leaders* of the congregations in their songs and hymns, inciting them to join in singing aloud in unison about God and heavenly things—and the instrument of music shall lead the choristers, that by its greater loudness the bashful may be assured. The great aim shall be to induce every one of the congregation to join in the singing.

All the sanctuaries and school-buildings in a nation shall be deemed the inalienable property of the *whole* nation; they shall be continued to be used as sanctuaries and school-buildings, without payment of rents, rates, or taxes, and the nation shall maintain them in repair; but the maintenance of the clergy, and all matters connected with the working duties of the Church, shall be provided by the people voluntarily.

Should a cleric be so fraudulent as to pretend to possess the power of remit-

ting sins, he shall be deprived of his clerical office quickly, and be as a layman. A nation shall take especial heed to shield the people from that species of fraud—a fraud handed down from ancient barbarians, to defraud the small intelligence of the grossly barbarous. Belief in the fraud is neither necessary to the salvation of a cleric nor to his dupes; the people of those nations wherein the fraud has been most practised have been pre-eminently the most deceitful, lying, and dishonest, one towards the other, of all people.

Those nations that give laws to subsidiary nations shall have the reformed religion *boldly* declared their national Church, and all the people members thereof, whether they be good or bad, and all their children, shall be well educated, as far as may be after a time, by the natives themselves, at the cost of the subsidiary nations, in secular knowledge and the Holy Scriptures; and only members thereof be officially employed.

Foreign clerics shall not be permitted to officiate, unless they be members of a Church in communion with the national Church.

No foreign cleric, not of a Church in connection with the national Church, shall be permitted to meddle, directly or indirectly, with the affairs of the nation.

In every city containing many foreigners, there shall be one or more sanctuaries for each nationality, and a foreign cleric of a Church in connection with the national Church appointed to each, to officiate in their several sanctuaries.

No image, carved, moulded, drawn, painted, or of any other kind, of any living creature, or supposed creature, shall be permitted in or about any sanctuary or school-building, or be publicly used in connection with religious things.

All clerics shall be prohibited from meddling with the social or political affairs of their nation; confining themselves wholly to their religious duties in connection with the national Church.

The rulers of the nation shall appoint certain of their number, in conjunction with certain of the high clerical officials (as mentioned in Part V. of this little book), and enact, amend, or abrogate laws for the ensuing thirty years; regulating the national governance of the Church. The archbishops shall be the administrator of those laws, which shall continue unaltered for the space of thirty years. The *inner* governance of the Church shall be entrusted by the nation, exclusively to the archbishops, as mentioned in Part V. of this little book.

Should any soul in the nation be stirred up through the spirit of ambition, captiousness, or any other cause, to desire to think differently to the national Church and to make proselytes; the nation shall give him liberty to think for himself, but not to make proselytes —proselytes are not necessary to his salvation. He shall not be permitted to create disunion and hatred among the people, and be as detrimental to the welfare of the nation as the thief, the violent, and the murderer; therefore all shall be restrained from following the ambitious bent of their minds. What the nation *honestly* deems a necessity for the general welfare of the people is commendable in the sight of the Lord God. *Personal* conscience is a matter entirely between an individual and the Lord God, and not between himself and the laws of his nation; should the laws be distasteful to him, let him leave the country and go to another nation. The rebellious shall be amenable to the criminal law, and suffer like to the thief, the violent, or the murderer; the nations shall be resolute in this matter, and not be moved by a false humanity, lest their irresolution largely breed disturbers in the nations. For in every nation there will be captious and ambitious souls, who will rise to disturb the people with their vagaries immediately irresolution is apparent. Stern resolution alone will restrain them.

CHAPTER IX.

Education.—Apprentices.

Thorough education of the people is at the very root of right governance; it is the greatest safeguard against non-

sense, oppression, exclusiveness, deceit, crime, and unrighteousness generally. There is no other thing comparable to it in civilizing a nation; it has been the want thereof that has for so many centuries reduced mankind almost to the level of apes. Therefore every nation shall do its utmost to instil a right knowledge, not of doctrines or creeds, but of the Holy Scriptures, as the one great essential, and all kinds of secular knowledge also, into the minds of children and every adult, and courtesy of behaviour one towards the other. To be uncouth is to be barbarous.

A nation shall have the nomination and supervision of its teachers, who shall be selected out of the laity. Clerics shall not have any voice in the matter of national schools; for, hitherto, through their one-sided notions, they have failed in the mission nations entrusted to them of educating children aright; they shall confine themselves *wholly* to their clerical duties: the province of teaching in school matters is that of laymen.

The most capable, upright, and right-minded of the willing laity shall be entrusted with the highly honourable office of teaching. The nations shall not suffer to be taught in the schools the language of idolatrous nations of olden time, or their mythology, or more than a very brief outline of their history; and all inscriptions in their language in civilized nations shall be thoroughly effaced, and their language disused by professionals and elsewhere.

There shall be national schools separately for males and females, who shall be taught alike; they shall be taught *thoroughly* well reading, writing, calculation, mechanical drawing, sketching from nature, reading of music, singing, playing upon instruments of music, living languages, chemistry, mechanics, and other useful information. The handwriting of females shall be plain and of the same round character as that of males. Every half-year [illegible] showing aptitude for [illegible] be weeded out and [illegible] their special [illegible] table age, [illegible] readers [illegible] as of the national Church, for further instruction in seminaries and colleges, as the future national clerics and teachers. After a like manner, the right-minded of other youths excelling in certain branches of knowledge shall in due time be provided with occupations, wherein their special aptitude shall be exercised. Private schools and private colleges shall be discouraged, in that they breed pretentiousness and a domineering, disuniting spirit.

There shall be infant schools for little children, and at eight years of age the most intelligent shall be weeded out and placed in a more advanced school. In like manner, every half-year the most intelligent in the schools shall be weeded out and placed in a more advanced school; up to the age of about fourteen years; when the most intelligent, upright, honest, and well behaved out of every ten children, whether their parents be good or bad, rich or poor, shall be selected for a prolongation of education up to about sixteen years. Once every half-year shall be selected, in like manner, out of every ten of the latter, one to be further educated to the age of about eighteen years; and once every half-year one out of every ten of the scholars of eighteen years, for a further continuation to the age of about twenty years; and once every half-year one out of every ten of the latter, to the age of twenty-two years; all the selected while at school or college, above the age of fourteen years, shall be educated, clothed, fed, and housed at the cost of the nation; and also all children up to the age of fourteen years, both of whose parents are deceased. Thus shall the nation provide for the free education of all its children, and habituate them to intelligence, courtesy, and uprightness generally, and give to the children of rich and poor equal opportunities to exercise their abilities for the advantage of their nation and themselves. When the last selected have attained the age of about twenty-two years, they shall be drafted into the various government offices and professions.

With kindness, but with firm, unwavering discipline, shall the children in the schools be governed; the turbu-

lent, uncourteous, and bad behaved shall be separated from the well-disposed and subjected to stricter discipline, and punished, when punishment is necessary, with stripes—one stripe every two hours, with confinement, until the number of stripes has been completed. Four times yearly, those who have ceased to be evil-disposed shall be weeded out and placed in an ordinary national school suited to their intelligence.

Ye nations to whom other nations and peoples are tributary and held in subjection, not as slaves, but midway between slaves and freemen, and kept in ignorance and barbarism, that you, oh unwise and selfish nations, may dominate over them—and, the more easily to keep them in bondage; keeping them as festering thorns to you, themselves, and nations and peoples on their borders—far more would they minister to your comforts were they free, as the people of your nations, and taught to educate and govern themselves aright; therefore, oh ye nations, send schoolmasters in plenty among your tributaries, esteem them as your brethren—for such they are—establish national schools and colleges among them, and educate numerous of the youth of both sexes, that they may eventually assist in the schools and colleges, and in time take the place of their teachers, and proclaim as an encouragement, that when the people are sufficiently educated they shall govern themselves and become confederate with you as equals; they will then be vastly of more service to you as confederates than as bondsmen;—then, ye nations, ye will be a great blessing to your present tributaries and the whole world, and not, as heretofore, mere selfish, tyrannical, one-sided barbarous conquerors—masters only for a time, imitating the gross barbarism of savage times.

Bear in remembrance that diligent, courteous, right-minded teachers are greater civilizers of an untamed, barbarous people, than even the Holy Scriptures. For secular knowledge all quickly appreciate; and this, through giving them intelligence, will induce them to cast away their untrue religion, and eventually cling to the religion of the Holy Scriptures, which along with the secular knowledge they will drink in.

Apprentices.

All professions, trades, and other occupations shall be divided into twenty categories for males, and a like number for females. When males and females finish their education in schools and colleges, the most right-minded shall each have a certificate from the head-master or head-mistress, stating the categories wherein *either* of which the recipient is worthy to enter or be apprenticed; the most upright to the highest categories—those in the national offices—and so on down to the lowest.

Every employer of labour, excepting those employing domestic servants only, shall be bound to have apprentices not exceeding one-fourth the number of adults employed; such apprentices being awarded to learn *thoroughly* the occupation, by certain national examiners; who shall come every half-year, and a list of employers in every district who may be deficient in their number of apprentices be made out, and the examiners shall distribute the apprentices according to the desire of the youths within the bounds of the categories for which they have each a certificate.

The youth of both sexes that may be appointed to national occupations shall not need to be apprenticed, but simply appointed.

The national authorities before mentioned shall once every year examine the apprentices in the presence of their employers, testing the progress made, and ascertain from those employers concerning their moral rectitude; and on the expiration of their term of apprenticeship they shall be finally examined, and a certificate given by the employers and examiners conjointly, relative to their right-mindedness and skill; which shall have great weight when thereafter they apply for a license to be employers of labour.

It shall be forbidden to marry apprentices under the age of twenty-one years. Apprentices marrying under that age shall not only be amenable to the criminal law for deceit, but it shall be

remembered against them should they at any time apply for a license to be employers of labour.

Thus, the most upright of the youth of both sexes, whether their parents be rich or poor, good or bad, shall occupy the most honourable places in the nation set apart for youth.

In every district there shall be one or more national homes for apprentices—separately, for males and females—each under the superintendence of a lay communicant of the national Church, a cleric of the national Church ministering at the morning and evening services in the sanctuary attached to each home; each home being also provided with a library and lecture-hall, wherein the older apprentices and the benevolent of adult lay neighbours may instruct and amuse. There shall also be dormitories, eating-rooms, and workshops provided with the necessary fittings, for the use of the apprentices; also rooms for practising on musical instruments — the cost of all these things, together with the necessary uniforms and general expenditure of the homes, being defrayed by the earnings of the apprentices; which shall once every month be paid by the employers to the several superintendents; an account of which shall once every three calendar months be printed, published, and circulated.

Once every thirty years the national representatives shall enact, perpetuate, or amend the tariff for the remuneration of apprentices, which shall increase yearly their wages, one-tenth part of their earnings being severally distributed to them every month for their private use. Their remuneration shall be sufficient to carry out these matters, not niggardly, but generously — employers being empowered to charge upon the goods they sell a certain percentage. There shall also be like national homes for youths of both sexes who are not apprentices.

After this manner the upright youth of both sexes, from the time they leave school and college to their attaining adult age, shall be wisely directed, supervised, and well cared for.

CHAPTER X.

Hereditary Titles and Hereditary Privileges.

During every century, since the days of the most ancient savage kings down even to these times, a perpetual antagonism has existed between the barbarous kings conjointly with the barbarous possessors of hereditary titles and hereditary privileges, their kinsmen, acquaintances, and cajoled, ignorant, barbarous lesser partisans on the one side, and the residue of the barbarous people in the several nations on the other—the one to uphold and perpetuate their hereditary titles and privileges to their own posterity; the other to free themselves from the unjust, stupid one-sided laws and customs purposely imposed by the hereditary upon the people.

It is manifestly very stupid that one *small* barbarous section of the people should be hereditarily paramount, century after century, over all the residue of the nations, and that they should be maintained in great affluence and idleness, involving much increased labour upon the part of the peoples, and permitted to possess numerous advantages incident to their hereditary influence and position, which the residue of the peoples do not have—a barbarous, disastrous custom (generating incapable, one-sided law-makers, and national folly and barbarism), which has been cunningly handed down *by force* from the grossly barbarous ancient times, and is one of the great signs of a barbarous nation.

The barbarous hereditary in every age had the wit to comprehend that the ignorance of the people was their only great safeguard; therefore they kept the people in brutish ignorance, and so perpetuated barbarism century after century.

Comprehend clearly, oh ye peoples throughout the world, that the savage barbarism of the nations and their gross stupidity, which history records, were *purposely* perpetuated age after age, that the hereditary might safely enjoy their comforts (obtained to the detriment of the people), titular appellations,

and privileges, and perpetuate them to their posterity. National ignorance was, and is still, the great weapon used by the hereditary in keeping civilization far off from the nations; it was the mainspring of their evil governance. And bear in thy remembrance that the riches of the barbarous hereditary, who are idle non-producers, are derived almost entirely through taxing the people—in the shape of the iniquitous, deeply artful system of ground rents,—in the obtainment of excessive rents,—in raising the price of land, and by increasing rents; which taxation, imposed by *private individuals—manifold greater than the government taxation* — the industrious of the people pay by having to labour a greater number of hours each working day for the mere shelter, food, and raiment of themselves and families than would otherwise be needed. In this way it is that all taxation and undue increase of prices fall eventually upon the poorer industrious of the people—upon the workmen—for the more affluent indirectly shunt their burdens upon the less affluent, and these indirectly upon the working man, who has to bear the burden (for there is none below him upon whom he can shunt any of the burden put upon him); therefore his working hours each day are extended to the utmost, and his wages put at the lowest, and but for combination of the workers their working hours would be far greater, and their wages much less.

Whatever gives employment to the people honestly and uprightly is for the national welfare. The barbarous hereditary purchase costly goods that would otherwise not be manufactured, and so give employment; on the other hand, the yearly income of the hereditary is almost wholly derived through heavily taxing the people by means of the high *fictitious* prices they put upon their lands and rents, setting the evil example to many of the people to do so likewise. Were it not for the hereditary, that great evil would neither have existed nor have been perpetuated down to these days; therefore the good done through the employment of artisans in fabricating costly goods is vastly more than counterbalanced by the harm done through their barbarous, evil governance, evil example, and injustice towards the nation through their exceptional hereditary privileges.

The hereditary have inherited great opulence and great influence undeservedly, generating the vile fruit of evil governance, upstartness, gross selfishness, much vice, great frivolity, and irreligion. Through the mistakes of mankind in the ignorant, barbarous past, the hereditary were permitted to inherit rewards, for which they brought no real equivalent to the nations; while on the other hand their inheritance generated another kind of inheritance among the peoples — that of frequent wars, barbarism, ignorance, and misery.

The great aim of the hereditary has been to acquire land by conquest, by gift, by marriage, or by purchase; having the astuteness to comprehend that as a nation becomes more populous, their barbarous, selfish maxim of getting the most out of the people in the way of increasing rents, was to them as a mine of great richness; the multiplication of the people, correspondingly increasing the opportunities for landowners to squeeze the people more and more out of their earnings; and as some of the people increased in riches through the industry of their employés, of securing a portion of those riches through fancy rents—a selfish, treacherous procedure, the very opposite to right governance; the very opposite to the principle whereby every nation desires to be governed, viz. that the welfare of the whole nation should take precedence over the exceptional welfare of a few.

The hereditary, in past times, having the governance in their own hands, and wielding the whole of the national forces, governed in accordance with its own interests alone; buying off or putting down with an iron hand, and oft-times murderously, all opponents; and furthermore to strengthen its hold over the people established a just sufficient number of colleges as would educate their own kinsmen and certain of its adherents, to assist in the subordinate departments of governance; placing

them in positions of great emolument and influence; thereby purchasing their support in upholding the hereditary system of governance; meanwhile, the astute of the hereditary having an especial dread of the people becoming wise, kept them in a state of profound ignorance and barbarism in order to prevent them from combining together —thereby enlightening each other—and from comprehending the real system whereby the hereditary perpetuated their ascendency, and also from unravelling the apparently marvellous riddle how it became increasingly rich while increasingly extravagant, and yet idle as the most idle in the nation.

In countries that insisted upon being governed through representatives chosen by the people, the hereditary artfully framed a constitution, whereby the demands of the ignorant, therefore easily defrauded people, appeared to have been frankly acceded to; but were really not so in the least, for the governance instead of being wholly confined to the hereditary, viz. to the king and his nobles, had a third governing power added thereto, presumably in the interests of the people; which governing power was a chamber of representatives elected by the people presumedly out of every class in the nation, but which the king and his nobles treacherously neutralized, through taking care that the people should largely elect the adherents of the hereditary,—and by refusing payment to representatives, necessitated they should be men of affluence, and therefore men who were satisfied, because of their social rank, and also because they throve under the existing state of things. Thus the governing power remained still in the hands of the hereditary, as before the era of constitutionalism, and the people were really unrepresented as before: there is vastly more talk, but the *system* of governance remains unchanged.

Still further to perpetuate the sweeping of the riches of the nation into the treasury of the hereditary, through their great social influence as rulers, and their great squeezing weapon—the land—the more astute resolutely refuse to sell or *part with any* land outright, but only for a limited term, and invented the vile system of ground rents—that system so disastrous to the welfare of nations, whereby an exorbitant annual rent was exacted by the freeholder during that limited term; stipulating also that all buildings and improvements put by the tenant upon the land should be maintained in perfect order, and at the expiration of that term become the property of the freeholder; who afterwards let the land and buildings at a greatly increased rent.

Vain are the aspirations of a nation for right governance, and vain are all its efforts for real progress towards civilization, so long as the hereditary retain, directly or indirectly, the governance, and so long as there are hereditary successors to titles and privileges; for their interests are diametrically opposite to those of the ignorant, defrauded, overworked, underpaid, and wretchedly housed people.

CHAPTER XI.

War.

Your history, oh ye nations, witnesses how closely your barbarous rulers, even down to these days, imitated the savage chiefs of the most ancient times in their indifference to the taking of human life. As were they, so are you—as barbarous and ferociously inclined in your hearts. Fear and your internal differences through evil governance alone incline you to be prudent.

You deem yourselves civilized, oh ye nations; whereas ye are mere savages covered with a thin gilding of civilization. Civilization is the possession *throughout* a nation of an intelligent, just, virtuous, and *warm* heart, and intense hatred of that great sign of barbarism—war. Deceive not yourselves; your nation may be very skilful in all kinds of knowledge, your land be covered with beauteous buildings, your people industrious and intelligent—nevertheless, if you suffer yourselves to be involved in war, ye are simply barbarians, whether in the right or wrong; ye become murderers equally with your rulers and armed men, if you strive not to the very utmost to avert it. Should your

rulers involve you in an *aggressive* war; it is a sign of their incapacity as rulers, and for that great sin you shall displace them for ever as rulers, and deprive them of all privileges, influence, and wealth; and hardly less a sign, when the war is a defensive one, by showing great incapacity in not shielding the nation from the great calamity. The history of nations record how such incapable rulers were the cause of great misery, and sometimes of the eventual subjugation and destruction of their nations. Nevertheless, should an aggressor, in spite of your efforts for peace, be intent upon war, and invade your land; then, to avoid the great evil of your subjugation—an evil greater even than war—ye shall defend yourselves with great perseverance, and be very courageous in the sight of God, and strive your very utmost, as a *great Christian duty*, to overcome him,—even, when necessary, to the invasion of his territory,—and lay upon him the cost of your war expenditure.

Standing armies are in many ways a vast evil to a nation, scarcely less injurious to their foreign antagonists than detrimental to the welfare of their nations; for even when not warring, they sow broadcast among their nations savagery, fornication, adultery, and all manner of evil, inducing large masses of the people to be as grossly barbarous and vile as themselves. True civilization and standing armies cannot co-exist, for the one is opposite to the other—the one is an offspring from heaven, the other from savages; the barbarous, ignorant nations submitting to those great evils, that their barbarous rulers might use their national army, and like crouching tigers treacherously spring upon some weaker nation; themselves fearful in like manner of being pounced upon and plundered or destroyed.

The European nations, especially, have within them all the elements of great prosperity for their peoples; nevertheless, through the unworthiness, ambition, arrogance of rulers, and their barbarous principles of governance, those nations are kept in a perpetual state of discord, animosity, and misery.

Wars are mainly instigated by a few restless souls, the chief of a nation being secretly the prime mover or abettor. All nations, excepting the grossly barbarous, are peaceably inclined when not purposely deceived or goaded through the savage instrumentality or wilful blindness of rulers. The brunt of all wars fall almost wholly upon the rank and file, who, having been cajoled or forced into becoming intending murderers, suffer great hardships, often mutilation and death, through the restlessness, ambition, arrogance, or barbarity of a few chiefs; the chief of the nation, being secretly the prime mover or abettor, aiming to feed his vanity in striving to gain an increase of territory, so as to rule over a wider nation than that of his predecessors—a false barbarous pride that, as history records, has plunged a great multitude of nations into misery, and entailed the sacrifice of countless millions of human lives, the dismemberment of many nations, and the mergence of portions into other nations.

Nearly every dispute that has eventuated in war could easily have been settled amicably had the chief contending rulers been so minded. Aggressive kings cunningly pretended the voice of a few of their partisans was that of their nations, and plunged unnecessarily and barbarously into war; claiming the whole merit when successful, but artfully throwing the whole blame upon the people when unsuccessful, who were oft lyingly told they *forced* their king into war; cunningly hiding the fact that the people had no previous knowledge of the dispute, and no desire, but dread of bearing almost the whole brunt of war, which brought them no benefit when victorious—but great misery, mutilation, and ofttimes death, when unsuccessful; also hiding the fact that the people ofttimes deprecated the quarrelsome disposition of their king.

The affluent refuse to the labourers the franchise, alleging that they have no stake in the country; but in time of war, after the manner of their savage and cunning forefathers, they tell the labourers they have as great stake as the affluent, and therefore compel them to enter the military and naval services,

cunningly reserving to themselves the safe occupation of looking after the business of the country, while a few kinsmen of the affluent who act as officers are petted, highly extolled, and greatly promoted.

Hereafter it shall not be within the authority of a chief ruler to declare an aggressive war; the national representatives *elected by the people* shall alone be empowered, nor they unless backed by the vote of two-thirds of their number; for facilities shall not be given towards plunging into an aggressive war, but obstacles. When a nation is being invaded, or about being so, then the chief administrator shall have authority of his own free will to resist it at once, lest delay should generate disaster. After a war is over the chief shall be accountable to the national representatives, whether it be successful or otherwise, because of the great evils brought upon mankind; who shall sit in judgment, honestly and uprightly, in the matter, without prejudice for or against; and if convicted of lukewarmness or incapacity in its prevention, shall be displaced for ever, and another, not of his kin, be substituted.

The costliness of modern weapons, accessories to war, and of modern standing armies is favourable to peace between nations; but, on the other hand, the modern system of borrowing money to carry on war, paying merely the interest, dishonestly striving to shunt the debt upon an after generation, would be unfavourable to peace were it permitted.

Hitherto, clerics have been shamefully remiss in not protesting strenuously against war. The military have had vastly more influence in shaping the policy of their nations; because of treachery towards God and mankind through the silence of clerics.

The great generator of wars is barbarism; out of barbarism proceed the following lesser generators, which will be abolished when nations are ruled according to the principles of common sense.

1. The personal ambition of the chief of a nation, than which few things are so great a curse to a nation and to the world; only possible when his nation is steeped in barbarism.

2. The incapacity of the chief of the foreign department in a nation; upheld and stupidly and barbarously glossed over by the other chiefs of departments, because of their tacit understanding to uphold each other, whether right or wrong.

3. Standing armies and navies, generating, when very strong, restlessness in the murderous profession. Barbarous nations exalt the profession of arms above all others, instilling into the savage ambitious a desire for promotion through wars, and in consequence of their high position, possessing great influence in furtherance of their murderous desires.

4. An audacious, meddling, lying, and quarrelsome newspaper press, exciting their nation against another, or one foreign nation against another; often that their papers may have an increased circulation and so become enriched.

5. The constant strivings of the Papacy to induce its partisans to aid its political antagonism against nations that repudiate its sway.

6. A barbarous desire to meddle in the quarrels of other nations—a brutal desire like that which excites foolish dogs in canine quarrels.

Hereafter, oh ye nations, when ye become governed according to the right governance of peace, justice, truthfulness, honesty, and righteousness generally—in the days of your children—standing armies will not be required, and will be abolished; for the nations will esteem all other nations as loving brethren, and the people in every nation, wisely loathing the former evil habits of their nation, will be satisfied with the righteous laws and uprightness of their new rulers and administrators of the law; and standing armies not being required will cease to exist.

Moreover, your offspring becoming far wiser and far more civilized than yourselves, will obliterate all monuments of war in their several nations, the names of battles, and of the reputed gainers thereof, from public places and buildings; for they will comprehend that in the sight of the Lord our God those remem-

brances of savage wars are dishonourable to Him and to mankind.

Your nations shall stay all financial, commercial, and all other dealings with nations at war, and resolutely confiscate from your people and all resident in your nation who participate therein, a sum equal not to their profits, but their whole possessions, and subject them also to the criminal law as a murderous crime; and war loans, being unlawful in the sight of God, shall be repudiated by the borrowers as a breach also of international amity, for it shall be considered a barbarous thing to do aught that shall tend to perpetuate the war. You shall be courteous to the belligerents (that are not of the confederacy), but shall not assist them in their warfare against each other directly or indirectly—except only when a heathen nation is an unjust aggressor against one that is reputedly Christian.

Weapons of war, ammunition, and all other deadly instruments shall be manufactured only by the national authorities, and not by private persons; they shall be taken out of the category of things lawful to be bought and sold. It shall be unlawful for any person to buy, sell, or give them away, and unlawful also for a nation to sell or give away, excepting to a confederate nation. Limited licenses shall be required for private individuals to have them in possession, and upon the lapse or revocation of the licenses they shall revert to the nation.

Three great antidotes to war are:

1. The exclusion as rulers, as representatives of the people, and as administrators of the law, of all members of the naval and military forces.

2. The nationalization of land, thereby removing the temptation to steal territory.

3. The placing of all peoples subject to the rulers of a nation upon an equal footing in the sight of the law; that no one tribe or section may pretend to domineer over any other.

CHAPTER XII.

International Confederation.

There shall be formed a confederacy of right-minded nations for mutual protection, and for reducing their standing armies and navies; that the dreadful tax upon the industrious for their maintenance may be greatly lessened, and the many other evils attending them be greatly lessened also.

The whole confederacy shall be considered as one people. The confederate nations shall agree not to extend their dominion in any part of the world, nor act offensively against any nation or people without authority from the confederate council; which shall be formed of two members appointed by each confederate nation, but may act *defensively* without such authorization should it be attacked by any other nation.

The armies and navies of the confederation shall be one army and one navy—which shall be reduced in number as the confederation becomes extended—implicitly obedient to the orders of a commander-in-chief appointed by the council; having his head-quarters in the most convenient and accessible city of the confederation. He shall exert their utmost strength against any that may attack one of the confederate nations; and it shall be the foundation principle of the confederation, that mutual defence being their great object, mainly in order to reduce their standing armies and navies, they attack no nation, nor threaten in the first instance. Should any nation of the confederation be attacked and the aggressor driven into his own territory, then, with the object of punishing the delinquent nation, the confederacy may invade his territory and compel him to sue for peace, and induce the people of that nation to displace its rulers.

The confederation shall intelligently comprehend that unity is strength; therefore shall unite themselves firmly together—promptly and zealously rendering all their assistance with great courage when required—and shall do its very utmost to prevent that cursed thing, war; between themselves and outside nations—a very cursed thing even in a righteous cause, but not so great an evil as the triumph of evil principles over good ones; therefore preferable when undertaken, in preventing an enemy from trampling upon any nation of the confederacy.

In all matters of international dispute within the confederacy, the council of the confederacy shall be the arbitrators without appeal; and between the confederacy and outside nations it shall act for the confederacy, and strive its utmost to refer the matter in dispute to the arbitrament of the most right-minded nation not of the confederacy. Pride and arrogance shall be cast aside, and justice kept strictly in view.

The confederate nations shall be wholly composed of such as ignore the interference of the Papacy, and that severally have as their national Church the Christian Church of the Holy Scriptures in their totality; and whose governance is based upon the forty great principles of right governance as set forth in this little book.

Especial care shall be taken that the printing-press within the confederation be not permitted to be a weapon of evil against the confederacy, and that all foreign printed matter antagonistic to the confederation be prohibited from entering. Should any enter, then it shall be promptly seized, confiscated, and destroyed, and the delinquents prosecuted under the criminal law.

When outside nations are at war the confederate council shall prohibit the people of the confederacy from interfering in any way, and stop all commerce with those nations until the cessation of the war.

The door of the confederacy shall be kept wide open; that every nation, as it becomes right-minded, may claim to be admitted as one of the confederation.

The flags of the confederation shall bear the words "Peace and Goodwill among all the Peoples of the Earth."

CHAPTER XIII.

One Generation of Thirty Years shall not Dishonestly Shunt its Debts upon an After Generation.

Your children, oh ye nations! will wisely enact that one generation of thirty years cannot bind an unborn generation in any one thing. No generation shall have the presumption to reckon on an unborn generation coinciding with it in any one thing, nor be burdened with its debts, nor at any time pretend that what the rulers do is for the benefit of unborn generations as well as for their own. For the desires of one generation may not be those of another; each is the sole judge of its requirements; therefore every generation of thirty years shall start afresh; untrammelled by the dishonesty, superstition, knavery, or incapacity of previous ones.

A war takes place through the rulers of a nation desiring it, or their incapacity in not preventing it; and in order to carry it on, borrow money from the rich at usury. Instead of the evil crafty rulers taxing their nation during the ensuing generation of thirty years (that is, thirty years from the date of the debt) with its cost, thereby clearing off the debt; they artfully, for fear of the people revolting against them, *tax them with the usury alone*, dishonestly leaving the borrowed money unpaid; thereby, themselves and their nation repudiating payment of the money borrowed, the creditors unwisely consenting to such an arrangement; for every national and all other public debts die when thirty years old, whether paid or unpaid—through lapse of time; the creditors forfeiting what is unpaid, through their stupidity in not requiring payment from the generation that borrowed it. Moreover, every generation has the national right to receive a money equivalent for any liabilities imposed upon it.

The artful, dishonest trick of trying to saddle that great curse and eventual cause of much distress to the industrious workers of the people—a dead, national debt of one generation upon an after generation—has been introduced within these recent barbarous and dishonest times; and unwise, incapable, treacherous rulers of this generation have quietly perpetuated the dishonesty; for the simple reason that a national debt, although very detrimental to the welfare of the nation, is generally because of the usury paid upon it, a mine of wealth to the rulers and other sections of the rich; for, through usury, money earns an income for its possessor, as though it had legs, arms, and intelligence, and earned it by labour—the in-

dustrious having to work a longer time each day to pay indirectly the usury.

The money borrowed from the rich, and which constitutes the national debt, for example, of England, was more than repaid in the way of usury during the first thirty years of its existence; during the following thirty years it was again more than repaid to the supposed legal creditors, and again, for the third time during the following thirty years, more than repaid—repaid three times over—once legally and twice illegally, by the people during ninety years; and but for their *excessive* labour during many hours of each working day the people would have been steeped in far greater poverty and misery.

Comprehend, oh ye nations! all taxes fall eventually, directly or indirectly, upon the industrious. The greater the taxation the greater is the number of hours in each working day and the less wages. The affluent do not feel the weight of taxation; for, by raising their rents and prices, they shift an increased taxation from their own shoulders on to those who pay the increased rents and prices; and these shunt more or less the burdens off their own shoulders on to the less affluent, eventually falling principally upon the artisans and labourers. The industrious have to produce more every working day for each coin they earn, the greater the taxation. Professional men, and men of commerce, shift the burden from their shoulders by striving to monopolize more business, and increasing their prices; so that, however great the increase of taxation, the affluent are able to live idly and as luxuriously as before; but the industrious worker must labour more assiduously and for a longer time each working day.

Clearly the rulers showed great incapacity for governance by plunging into debt, beyond the willingness of their nation to repay both principal and usury within thirty years, and should have arranged with *themselves* and the other rich creditors to forego the usury. It is not dishonest for a generation to refuse to acknowledge a debt it did not incur, nor is it dishonest to refuse to be stupidly bound by the imbecile, selfish legislation of any previous barbarous generation of rulers. It is, on the contrary, honest and very wise of a nation to refuse to be crippled by any stupid or dishonest act of a previous dead generation of rulers, be bound by their stupid laws and customs, or pay their debts or be saddled with payment for compensation.

When a father dies indebted to certain creditors, and they strive to fasten the debt upon his son, he simply repudiates the debt as not having been incurred by him. Should they then strive to urge the son to give them compensation, he wisely and honestly declines to acknowledge the debt in any way, and refuses to be chained by the artful creditors.

In the days of your children, oh ye nations of the whole world, all public indebtedness beyond thirty years of its existence will be declared wiped out, and cease to exist.

And thou, barbarous France! thou unwise victim of your barbarous, murderous monarch, your barbarous, mischievous lying press, and the meddling, ambitious, lying Papacy; — a monarch who, conceiving he had perfected the mitrailleuse (among the most murderous of weapons), was *in haste* to spring with his standing armies upon his unoffending neighbouring nation; like one of the savage, murdering kings of ancient time—to partly subdue it to a state of vassalage to him, your murderous, ambitious monarch; to partly destroy its people, to partly steal its territory, and to partly plunder it;—your mischievous, lying, meddling press also, and your barbarous papal priesthood, not to be behindhand, *quickly* cajoled and deceived the people, exciting them to frenzy and a thirst for human blood — a savage people, ready as tow to be kindled into burning, murderous fire, yet the most skilful of the nations in all manner of handicraft; nevertheless, the murderous, sudden spring of your monarch and your standing armies failed of their mark, and your unoffending neighbour, as barbarous as yourselves, resisted your efforts with its standing armies,

and overcame you, and *justly* laid upon you the cost of its armies during the war—with the spirit of a gambler you treacherously staked the prosperity of your nation upon the success of your *sudden* spring upon your neighbour. That cost you borrowed, and so heaped upon the old national debt of France another and a greater debt, upon which you pay merely usury to the lenders.

Now, ye people of France, think not that, like the other equally barbarous nations, you will transmit the debt to the next generation. Let it be known that your children of the next generation will righteously repudiate debts incurred through the murderous ambition of your monarch, your mischievous, savage, lying press, and your own savage readiness to shed the blood of an unoffending nation. You believed in your monarch's mitrailleuses; therefore you consented joyously—yea, joyously—and caricaturists even accompanied your armies; for you thought they would mow down all your antagonists, destroying them. Therefore the next generation—a much wiser and more righteous one than yourselves—will repudiate all liability to your debts; they will wisely refuse to have your debts shunted upon them, and will be ashamed of your murderous barbarism.

Now, therefore, oh ye people of France! pay during your generation of thirty years from the date of incurring the debt both principal and interest, or in addition to your murderous barbarity you will be accounted dishonest; for unless your creditors be paid by you, they will not be paid at all. As you stupidly incurred the debt, labour very hard to pay it—for it will task your strength and skill to the utmost—and then you will comprehend the great mischief your barbarous, savage monarch, your barbarous news press, and the meddling, ambitious, lying Papacy have brought upon you, and yourselves brought upon yourselves. *You* will not liquidate it, *neither will your children.*

Tossed to and fro by one set of incapable evil rulers and then by another equally unrighteous, by lying, idolatrous, savage papal priests, and by a lying press—alas, poor France—which, rightly governed, might be a perpetual blessing to thyself and to all nations—what miseries are in store for thy people until they cast off their barbarous notions and evil principles of governance, and array thee in those of right governance!

As a nation thou hast long acted foolishly; thou didst desire to be paramount over all nations, to feed thy vanity, and therefore gambled with the welfare of thy people; thou didst long threaten and domineer over many nations, and was justly accounted the most quarrelsome and unreliable as an ally of all nations; but, behold, thou hast again been cast down violently for thy folly, and thine heart is sad and angry—not for thine own arrogance and savagery, but because thou being the aggressor, thy antagonist, whom thy murderous heart intended partly to slay and partly to cripple, *justly* overcame thee, and so covered thee with only a very little of the large amount of misery thine evil heart purposed to shower upon him. Repent, oh France, and be sad and angry only with thyself; for thy selfishness, thy vanity, thy arrogance, and thy injustice in the sight of the Lord God were very great. France! war shall not bring thee prosperity; it is right governance only that shall do so. Thine enemies are the barbarians of thy nation and the savage Papacy, that evil band who urge thee on to war, and influence thee strongly to champion her cause; listening to her wiles because thy governance is evil. Let not thy teachers any longer lyingly tell the people that they are superior to other nations in all things, beguiling thee into evil thoughts; but be content with being their equal, lest thine own people tear thee in pieces.

And, ye unwise, barbarous nation of Great Britain, the richest of nations and most indebted of all; how comes it to pass that your incapable, unjust rulers, during several generations, have unwisely placed upon the shoulders of the people the huge debt of a previous dishonest and one-sided generation of rulers, who simply paid the usury but not the principal? And how comes it

pass that your rulers, equally evil incapable, of the present generation k to shunt the debt of your own and ner generations upon the generations ceeding you? Let it be known that next generation will wisely and *ly* disown the debt; therefore if the t be not paid by you, it will not be l at all. Ye British nation, the rich- and most deeply in debt of all na- s, show your honesty to the world, boldly face your huge debt, and off the *whole* of it during one gene- on of thirty years. Your riches ly exceed the debt; therefore if you se to pay the principal—and *you will se;* in that your common sense tells that in some way an enormous of former dishonest generations, stupidly been perpetuated by in- able, one-sided rulers, one genera- after another; finally shunting it the shoulders of your industrious, in consequence have to labour er each day, obtain less wages, and re misery—therefore, if you re to pay the principal, all other rations will justly refuse to have it ed upon their shoulders. Intem- nce is indirectly encouraged among people, with the view to revenue rds paying the interest of your onal debt.

CHAPTER XIV.

USURY.

EN usury is abolished the riches of nation will still remain in it—it is ly the abolition of an injurious om branching out in many guises, g far more injury than good. ers simply trade with money, com- ending that *evil* national govern- breeds abundantly the over-hasty, udent, and unduly speculative, and by merely lending money they in a yearly income—like to the er, the manufacturer, the trader, professional. These last are highly ul to the community, but the mere ey-lender generates far more evil good; breeding imprudence, fic- us prices, and a gambling spirit; losses incident thereto eventually falling more or less indirectly upon the industrious, who in consequence have to labour more than would otherwise be necessary. Usury supplies the capital for hasty projects, good and bad being intermingled.

When usury is abolished, well-con- sidered, honest projects will continue to be produced, but hasty, too specu- lative, and swindling ones be rare. Rulers and those in authority will cease to fritter largely away the resources of their nations, through borrowing money; thereby taxing the people with the interest—more or less high—during many years; when through a little delay they might acquire the wherewithal beforehand, and so avoid taxing the people with the yearly interest. It is a great evil in many ways when a pri- vate individual borrows from the usurer, but vastly more so when rulers and those in authority do so in behalf of the nation, and is a sign of their great incapacity.

Your children will wisely declare usury illegal, and the rulers, authorities, and people will learn to be prudent, and have the wherewithal before under- taking any matter; and to hate indebt- edness, that bane to so many in every nation. The less borrowing there is in a nation, the better for its welfare. National officials should especially set a good example to the people in this respect.

Remember always that if the usurer had no existence, and the capitalist no existence, the riches of a nation would still be in it—the usurer and capitalist simply largely scrape as it were the money that exists in the na- tion into their own coffers, and lend it out at interest to the imprudent and hasty; tempting also the unwise to bor- row and commence works that, through a little delay and wisdom, would be executed without the necessity for pay- ing interest; and be it also remembered that eventually all sums paid in the way of interest, fall indirectly upon the artisans and labourers; who, in conse- quence, have to work longer hours and for less wages than would otherwise be necessary.

CHAPTER XV.

Land and Buildings.

The cry of the peoples in every nation is that, in a rightly-governed state, all its resources should be used, not mainly for the benefit of owners of land and buildings, but for the general happiness of the whole nation; especially in providing good, cheap, wholesome habitations at the lowest rents, and with corn and plain food at the lowest prices. It is the duty of rulers to permit no section of a nation to oppress, directly or indirectly, for its own pecuniary advantage, other sections; when they neglect this—one of the chiefest of their duties—they are utterly unworthy to be rulers, and shall hereafter be displaced. Of all oppressors, especially of the people in populous nations, none are comparable to reputed owners of land and buildings, who *greatly* exceed all other oppressors, particularly in the present times.

In ages that are past, barbarous rulers in every nation, and their chief retainers, confiscated and took possession of conquered land—stealing it. Their only peaceful trade was the letting of lands and buildings to tenants, and being rulers, favoured themselves greatly; giving to themselves as owners of land and buildings far greater power than to any other occupation—power which only nations and not individuals should possess—and encumbered the statute books of their respective nations with complicated and stupid grasping customs; involving the mass of the people at every turn in startling difficulties, which enhance greatly the price of land and rent through costly law expenses. For the barbarous rulers were greatly ignorant, and therefore easily duped by artful lawyers in the drawing up of laws; which they purposely complicated and purposely wrote in a style unreadable and unintelligible to those rulers and the great mass of the people, in order that the profession of the law might rank among the most lucrative and necessary to the ignorant people of all occupations. Upon the *price of lands* and buildings when sold, their owners added in perpetuity the cost of legal proceedings concerning them. Thus, although those complicated laws and stupid customs have been hitherto as an inexhaustible mine of gold to lawyers, they have been very disastrous to the general welfare of the people; the gain to lawyers has been through burdening the people, upon whom all law and other costs eventually fall; which the people pay by being forced to work a greater number of hours each working day than would otherwise be needed.

Moreover, the treacherous, avaricious rulers gave to themselves the power to sell the land and rent the buildings at the highest rate they could obtain, making them as marketable as all commodities that can be imported; instead of studying the general welfare of their respective nations by withdrawing them from the category of things lawful to buy and sell at a profit; thus restricting their future price and rent to what they fetched in their times, without in the least oppressing the owners of land; simply preventing them from selling at a greater price than they paid for it—seeing that naturally, owing to increasing population, a quantity of agricultural land would annually be required whereon to build an increased number of habitations for the people. Thus, through the treacherous avarice of those rulers—treacherous in that they *pretended* to rule for the general welfare of their respective nations—themselves, the owners of land and buildings increased their prices and rents frequently. Their successors, down to these days, have followed their evil example; so that much land now located in populous cities is sold *hundreds of thousands of times* more than its price three hundred years ago, and much has also increased *fictitiously* in price—some many thousands, some many hundreds, some many twenties, some many tens of times—habitations necessarily increasing in price vastly to the anxiety, misery, and oppression of the people in consequence; and much cunning displayed—as in the iniquitous system of ground rents—in filching from the people to the uttermost.

The several generations during the last three hundred years have been oppressed dreadfully by those greatest of all oppressors, the owners of land and buildings, in that the people have paid, as *excess of rent* to them greatly more than all government taxes and all local rates put together; so that those rich ones yearly become richer, through simply raising their prices and rents, the mere increase of population enabling them to compel the powerless people to pay the increase—powerless because their treacherous rulers allow them to be victimized. Furthermore, coal, iron, stone, clay, lime, and all other materials obtained from under the surface of the land have also been made, but in a less degree (because these may be imported), a means of filching from the people.

The owners of land have tacitly united themselves together as a landlords' union to raise the price of lands and rents, and of acquiring in time all buildings that may be erected thereon by tenants (hence originated the iniquitous system of ground rents), and have thus treacherously been permitted by the rulers to sweep into their grasp, more or less directly and indirectly, profits upon land, buildings, food, raiment, and on all other things grown and manufactured in their respective nations, and upon exports and imports; for they levy a tax upon them all in the shape of ground rent, excessive rent, or in the fictitious price of land, especially that whereon buildings are erected. Hence no section in a nation has so largely increased in riches, during the last three hundred years, as owners of land and buildings, increasing those riches by simply raising their prices for land and rents. Therefore of all the oppressors of the industrious, none have oppressed a tithe so heavily as owners of land and buildings; whose oppression is yearly increasing largely more and more, because of their yearly increasing their prices for land, buildings, and rents. However much the industrious of the people may labour, however skilful and intelligent they may become, they—so long as land and buildings are marketable commodities—will be eaten up, as at the present time with anxiety, in striving to obtain barely food, shelter, and clothing for themselves, wives, and little ones; for those owners, through the limited supply of land in their respective nations, have the desire and legal power also, until abolished, of squeezing from out of the people to the very utmost.

Land differs from all other commodities in that it is a fixture, does not grow in extent, and cannot be imported. Being thus an exceptional article and indispensable to mankind, it should have been exceptionally dealt with directly the rulers had cast away a portion of the barbarism, gross ignorance, and intense selfishness of their predecessors; for it requires but very little honesty, small forethought and intelligence to comprehend that when land is unrestrictedly bought and sold, like jewels and all other commodities, by greedy owners who strive to obtain the utmost profit price and largest profit rent; that as the population increases, so much the more must private ownership of land become oppressive against the people, because of its fictitious value being frequently raised—increasingly so as the people multiply in number—until the cry of discontent will eventually disrupt the governance of the nations; entirely through the intense stupidity and intense avarice of the land and building owners.

As nations become more civilized and more just, wiser law-makers will supersede the hitherto incapable rulers. Land will be removed from the category of things that may be bought and sold, and the prices of all things that are now run up fictitiously, through the enormous fictitious price of land, will decrease; for the price of land and buildings largely governs the price of all other things.

The money paid as increased profit rent for land during the last three hundred years should have been expended in sufficiently increasing the wages of the dreadfully oppressed tillers of the soil, and not have gone into the treasury of the rich idle landowners; in

like manner the increased rent of buildings should have been used in raising sufficiently the wages of the dreadfully oppressed artisans and labourers. The treacherous law-makers, their kinsmen and partisans, continued to sweep, through vile laws, the wherewithal into their own coffers instead. Thus the wrong section in every nation has during several centuries filched from the industrious that which rightly belonged to the industrious.

Neither food nor habitations ought to be burdened with unnecessary cost. The comfortable maintenance of the tillers of the land, their wives and children, is a necessary act of justice; because through the industry of those tillers food is abundantly produced, and they have the prior right to a fair share in the fruit of their labour; whereas the barbarous system—an invention in ancient times of savage, ignorant, monopolizing chiefs—is unjust of luxurious maintaining most abundantly upon the very fat of the land mere reputed owners of land, who do nothing personally to it, and who in consequence have justly a less right in the sight of God than the tiller to be supported out of it. The oppressed laborious tillers simply pick up as it were the crumbs that fall from the usurper's table. Again, it is one of the chiefest duties of rulers in a civilized nation to house comfortably, healthily, and cheerfully, all the people; but what does the Lord our God behold, even in nations that are so densely stupid as to call themselves civilized—giving themselves that highly honoured title simply because tribes and nations still more barbarous have had existence? Why, He notes that the barbarous considered rulers allow, year after year, the people to be so unfairly dealt by as to be oppressively victimized by the usurpers of land; to whom they perpetuate the vile legal right of obtaining for their own individual advantage a yearly price, that in some large cities varies up to more than a hundred thousand times its price [illegible] hundred years ago; thus [illegible] and speculator, who [illegible] the actual [illegible] labour, one of whom only, viz. the builder, is a man of industry, the others mere parasites; consequently the people are wretchedly housed, and largely robbed of their earnings by the idle, affluent owners—the rulers winking at the robbers because they rob pursuant to savage, ancient laws. Thus, as in the case of the laborious tillers of the soil, the very journeymen builders of habitations find themselves largely robbed of their earnings, through having to pay rent manifold exceeding the yearly cost of wear and tear of their lodgings.

It is also a barbarous mistake of rulers to permit miners—a class of laborious men who toil amid discomfort and danger—to be depressed in wages, excessive toil, ignorance, and bad housing; merely in order that the idle and grasping landowner may reap the very utmost profit; toiling as mere *paid* slaves, while he is sleeping and wasting his time in idleness. It were far better were the profits he unjustly derives used in ameliorating their wages and condition. It is a barbarous mistake to permit the wrong persons year after year to reap the profits derived through the discomforts and dangers of mining—a mistake caused wholly through the vile principle of evil governance, in permitting individual ownership of land and buildings; that principle which generates so many evils equally vile and unjust towards the people.

Land and all its contents within the boundaries of a nation are rightfully, in the sight of the Lord God, the common property of all its native inhabitants. It is, and always has been from the days of Adam, their common birthright—a birthright which is *inalienable*, because the birthright of all their yet unborn offspring *to the end of time*; therefore, although the most ancient savage kings set the evil example of destroying and subjugating their neighbours—stealing their land—which has been extensively followed by barbarians in every age, and the stolen land, inherited, bought, and sold through many generations; was, and is still, the *inalienable birthright* of all the native inhabitants—a birthright only withheld because of the ignorance

of the people and the greater disciplined force of those in possession. Like as when men and their offspring through several generations were bought and sold as slaves, they lost not their inalienable birthright to be freemen—a time came when they demanded to be free as their natural right, and became freemen—so, in the days of your children, the people in every nation will demand their inalienable birthright, the national ownership of land, and it will become the inalienable property of the respective nations—*the rulers thereof holding for the welfare of the whole nation*—and then, but not till then, will the selfishness and incapacity of rulers, the grasping avarice of reputed individual owners of land and buildings, and their evil ready tools, land and house agents, be a thing of the past.

It is imperatively necessary—almost more so than aught else—for the welfare of all nations, that the disastrous privilege granted to land and house owners, and perpetuated during the last three hundred years, of obtaining the utmost profit price and utmost profit rent, should be *quickly* abolished, because of the enormous injustice and enormous oppression against the people; not only the abolition of all right as to the future, but *the abolition of all profit increase* in the price of land since three hundred years ago. The same ruling powers which, during that period, from time to time *looked into the future*, and gave to land and house owners (chiefly law-makers themselves) the enormous privilege—*for which they paid nothing to their nation*—of getting the utmost profit price and utmost profit rent, thereby becoming increasingly rich through the valuable right thus to tax heavily their tenants, the people,—the legislative powers,—have an *equal* right *to look back at the past*, and reduce the price of land to what it was three hundred years ago, thereby abolishing the oppression which has existed during three hundred years; to do that which the treacherous law-makers of that epoch ought honestly to have done; viz. restrict the price of land to what it then was, when its *price* was but slightly oppressive against the people.

Furthermore, it is imperatively necessary for the welfare of the nations, that surface land and buildings be entirely removed from the category of things that may be bought and sold, and be purchased by their respective nations, and so become doubly their inalienable property—the purchase-money for land and all its inner contents, except that which is now barren, at the price of ordinary agricultural land three hundred years ago; and one-fourth that price for barren land; and the purchase of all buildings at the cost of erection, less wear and tear: the land on which they stand, or in connection therewith, at the price of agricultural land before mentioned.

On the one hand, the cry of the people is to have refunded to them, from owners of land and buildings, the enormous excess rent paid during the last generation of thirty years; on the other, the cry of the land and house owners audaciously is, that the land and buildings should be bought by the nation at their present enormously oppressive and fictitious profit prices. To these cries this answer may be given: Treachery on the part of law-makers (themselves chiefly the reputed owners of the land in their nation) is not lawful in the sight of God; therefore the enormous right they gave and perpetuated to land and house owners to oppress the ignorant people is, and always has been, unlawful; so that at no time was it lawful for those owners to raise their prices and rents to the detriment of the welfare of the people. Moreover, every nation has the right to have its *inalienable* property—the land—restored to it without any money payment whatever. For when a thief steals a thing and sells it to one, and he again to another, however honest may be the purchaser, the transfers, however numerous, do not wipe away the fact of its being a stolen thing; for if he from whom it was stolen sees it, he may rightfully, in the sight of God, claim it without any payment; as, notwithstanding the theft and numerous transfers, he alone is the rightful owner

—the last purchaser may make his claim against the previous one, and he against a still previous one, and so on, until the thief be discovered or not. So it is with the land. The now reputed owners may make their claim for the difference between what the nation pays and that which the before reputed owners paid for it. The nations have nought to do with the transaction; they will simply claim and take possession, in the days of your children, of their inalienable birthright.

Moreover, the legislative authorities have a perfect right, in the sight of the Lord God, in these or after times, to decline being bound by previous lawmakers, good or bad; and to decline continuing the oppression which they legalized against the people, by fictitiously increasing the price of land higher than it was three hundred years ago; and may not only abolish existing privileges, but are honestly bound *quickly* so to do when found detrimental to the welfare of their respective nations, without in the least considering the loss their abrogation may entail upon the present holders; and to reduce the price of land at which it stood three hundred years ago, or still further back—the cessation of oppression by the reputed owners of land and buildings against the people being of paramount importance.

No ruler ever had or has the power to legislate for perpetuity; so every common-sense holder of a privilege, especially one so disastrous and oppressive against the nations generally, and one for which the holder *has paid nothing to the nation*, ought to have known that at any time his privilege may be abolished; and if he has the impudence to claim compensation for the abolition of a privilege which gave him riches, but for which valuable privilege neither himself nor his predecessors paid aught to the nation, how much juster is [illegible] the people against those [illegible]funded the excess of [illegible] themselves and fore- [illegible] victimized by land [illegible] shall the people [illegible]d against the land and house owners, nor the impudent counter cry of those owners for compensation be acceded to. Compensation to neither side shall be awarded; for it is not *expedient* to award compensation against those owners; nor, on the other hand, have those owners, the victimizers of the people, the slightest just right for compensation against the nation, because of its declining to be any longer oppressed by them. Mankind do not compensate discarded tyrants for the abolition of their misused privileges.

The nations shall purchase their land at its price three hundred years ago, its surface and all beneath it; and shall, as it were, start afresh, unburdened by the heavy loads hitherto laid upon its industrious workers by treacherous, selfish, evil, barbarian rulers in the days that are past.

Fictitious Prices.

The increased use of steam and machinery having multiplied the productive powers of mankind manifold, and brought the nations much together—opening as it were a fresh mine of wealth—they one after another wisely desired to be partakers thereof, and became increasingly industrious, increasingly enterprising, and less savage, generating in them new desires, so that their commerce largely increased and riches also. Those riches have been largely monopolized by comparatively few souls in every nation; unwise, unjust laws have enabled them to sweep into their coffers the vast proportion of advantages that steam and machinery, together with the beneficial results consequent through them, have brought about. The industrious of the people have derived but little benefit beyond full employment while in health; inasmuch as the small increase in wages since the opening of the new commercial mine, has been almost neutralized by the fictitious rise in prices generally; so that the industrious of the people, who are the very backbone of the prosperity of nations, derive least benefit therefrom—the advantages derived through the employment of steam and machinery having, through incapable, treacherous rulers, been allowed to be monopolized

almost wholly by the affluent and privileged, instead of equally distributing them, by means of right governance, throughout every section of their respective nations.

Whence came the rise in prices?—The employment of steam, machinery and railways cheapen the cost of production; therefore they are not the cause. Those engaged in commerce have not striven for increased profits, but seek to increase their wealth by extending their trade; nor is famine the cause, for the produce of food is vastly greater and more come-at-able throughout the world than hitherto. *The great delinquents*, who are yearly enriching themselves greatly, to the vast detriment of their several nations, unsettling the minds and breeding anxiety in the industrious of every nation, are those *originators* of a great *fictitious* rise in prices—the owners of land and buildings—those *do-nothings;* who in consequence of their frequent *fictitious* rise in the price of land, buildings, and rent, disturb the rate of wages and all other things. The nations are kept in a perpetual state of tumult; every section strives, sometimes honestly, sometimes dishonestly, to secure higher rates, in order not to be overwhelmed by the increasing cost of rent, and of all other things—nay, the very governments and district authorities are as tricky and dishonest as the people. Dishonesty, fraud, lying, avarice, cold-heartedness, and all manner of vice are largely generated, misery extensively produced, and discontent general among those backbones of their respective nations; the industrious of the people. In every European nation the anxiety of every section of the industrious is great, increasingly so every year, lest through sickness themselves and families be reduced to poverty; for the *fictitious* rise in land, buildings, and rent is at a greater ratio than aught else, because of the unpatriotic greed of their owners; so that although the owners of lands and buildings frequently increase their income, simply through raising their prices and rents; *all other sections* find it increasingly difficult to provide habitation, food, and raiment. Woe to the industrious who do not combine *strongly* together for mutual protection against owners so greedy, so unpatriotic, and so unjustly favoured by treacherous rulers, who themselves are owners of land and buildings.

The price of land having been *fictitiously* raised manifold, and rents several fold; and the price of food and all other things *fictitiously* raised far higher than would be the case were the several nations rightly governed, the industrious sought to obtain increased wages; not only to prevent being overwhelmed by their increased expenses, but justly considered they had a *national* right to a share of the advantages derived through the increased commerce of their respective nations—this extension of commerce being almost wholly derived through their industry, skill, and enterprise. Nevertheless, while the owners of land and buildings met with no opposition because of their strong combination when *fictitiously raising their prices*, every *necessitous* increase in the wages of the industrious they strenuously resisted; willing to plunder the nation themselves, yet unwilling that any other section should raise their prices also; so that, although in spite of their strong opposition there has been an increase, it is vastly less in proportion than the increase obtained by the *do-nothing* owners of land and buildings through their evil instruments, *land and house agents, and attorneys who officiate in like manner;* each striving his utmost to raise the price of land, buildings, and rents, in competition one against the other for the favour of their employers, who, having such keen *unpatriotic* promoters of fictitious prices, need not greatly interfere in the matter —their employers *fruitlessly hushing their spurious consciences* by casting the *whole* blame of extortion, and consequent misery to the people, upon their myrmidons.

Railroads are an example of the greed of land and building owners, and of the evil way they tax the people through *fictitious* prices of land.

Railways were deemed desirable to be constructed through certain districts of a nation for the general welfare of the people. Those treacherous rulers, the

land-owners, instead of restricting the price of land required for the purpose to what it was immediately before railroads were mooted, refrained; hence the owners of the required land immediately *fictitiously raised its price largely*, without themselves having done aught to the land for their justification. The railway companies were forced to purchase it at the fictitious profit value, and to pay heavy law costs for the special behoof of lawyers in obtaining possession of the land and in acquiring legislative leave to purchase it, thereby greatly enhancing the cost of railroads,—of necessity considerably raising fares and freights higher than should be; thus taxing the nation in perpetuity until the days of the great reforms.

Moreover, land in the neighbourhood of stations was quickly raised still larger fictitiously in price, because of its desirability as building land. Thus landowners largely increased their wealth by simply fictitiously raising the price of land; to which those owners contributed nothing for the general welfare—being members of the landed interest (an evil oppressive union, more oppressive far than all other combinations), and therefore members of that ruling section which treacherously empowered all its members to tax to their utmost the people; in obtaining fictitious prices for land contiguous to the stations; the people being utterly powerless in the matter.

After a like manner, all inventions of the persevering and industrious eventually indirectly swell the riches of the affluent; who do nothing for the general welfare, because of the *fictitious value attributed through usury to money*; for the rich are empowered by unjust, inequitable laws to sweep into their own coffers—through monopolising more than their fair share of national privileges—that coinage which, *but for usury and excessive monopoly*, would be distributed more or less equally among the industrious. It is the industrious who earn; the rich, after the manner of landowners, give a fictitious value to money, placing it upon the same footing in winning coin as industry and intelligence *of the most* skilful.

Moreover, the commerce of nations—for example, the British nation—has through the greatly increased use of steam, machinery, and railroads increased during the last generation manifold; and in consequence factories have increased in size manifold, so that manufacturers have monopolised largely their trade and increased in wealth manifold; seising the great mass of the prizes of commerce, shutting out numerous of the skilled intelligent workers who desire to become employers of labour, debarring them from being successful against the competition of the rich monopolists. Merchants have also increased their yearly income and riches manifold, as have also many lawyers and the idle affluent. The more the industrious labour, the richer these people become; whereas, on the other hand, the wage of the industrious has but slightly increased. Therefore are they oppressed and discontented, because of the yearly fictitiously increased price of land and house rent unsettling the price of everything, and also because of the unrestricted monopoly of the other sections of the wealthy.

The rulers of Great Britain have proceeded, during the last one hundred years especially, upon an evil principle. The industrious of the people are saddled with an enormous debt which they did not contract, and for which they have not received any value whatever; having needlessly been incurred by meddling, stupid, combative rulers, who barbarously sacrificed greatly the treasure of the nation and many tens of thousand of lives, causing the maiming of great multitudes, impoverishing the nation, and heaping misery upon the people—meddling without cause, and gambling with the prosperity of the nation; for her insular position shields her greatly from neighbours who from time to time quarrel with each other—meddling like a stupid quarrelsome dog when it hears the sound of other stupidly quarrelsome dogs fighting.

Lands and buildings have been run up by their owners to a high fictitious value, and in consequence its railroads, the enormous law expenses connected therewith—which are added to their cost—and all other things in the nation, are

rated at high *fictitious* values. So unintelligent is the nation that its very huge national debt, distributed among its creditors in the nation, is accounted as so much wealth—stupidly priding itself upon its riches, which are mainly as fictitious. Were other nations foolishly to incur a like extent of national debt and account it as so much wealth, rate their lands, buildings, railroads, and all other things at a like fictitious value, their wealth would severally approach in those things the false wealth of Great Britain. Her great wealth is mainly fictitious, having nearly as little real solidity as a soap-bubble; and nations should avoid in those respects falling into its dangerous financial errors—dangerous because her rulers and affluent live as extravagantly as though her riches were solid and her assets valued at the same prices as in sparsely populated nations; for, see, the industrious of no other nation upon the whole earth are so laborious, labouring to obtain the bare necessaries of food, shelter, and clothing. Nations reputedly poor are as well housed, as well clothed, labour fewer hours each working day, and have less anxiety than the fictitiously wealthy nation of Great Britain. Truly her commerce is large; beyond full employment, the great mass of the workers derive but little benefit therefrom, the profits being monopolised mainly by a comparatively few, and largely squandered upon foreign travel and foreign extravagancies; so that through fictitious prices her workers are weighed down with greater anxiety than the industrious of reputedly poor nations.

Your children, oh ye nations, *in the next generation* will easily abolish these great signs of evil governance; through the nationalization of all lands and buildings, thereby greatly reducing house rent, withdrawing them for all time to come from the category of things lawful to buy or sell; thus eliminating for ever *the chief cause* of fictitious prices. The rate of wages of every class of workers will be settled once every generation of thirty years, and in like manner the fees of professionals also, and a certain amount of profit laid down for the trader, manufacturer, and others. Your children will also restrict the number of souls in each factory, that the natural desire of skilful, well-conducted artisans to become masters may be gratified; and a like restriction of souls in warehouses, offices, shops, and other occupations; that no employer may monopolize unduly. Large factories are able to produce at slightly less price than small ones. On the other hand, it is vastly of greater *national* importance to hold out the great prize to the skilful, industrious, honest, and prudent of becoming in due time their own masters. Your children will also restrict the yearly profit of *public* companies to five per cent. upon their actual investment; any excess of profit becoming the property of their respective nations, and be paid into the national treasury. During the space of one generation your children will permit railway companies to count as outlay the iniquitous price they paid for land; but at the end of that generation of thirty years it will not be permitted to be so counted, that fares and freights be permanently reduced.

CHAPTER XVI.

The Printing-Press.

If a lying, mischievous, partisan tongue is a great evil, how vastly greater must be a million-tongued, lying, mischievous, partisan newspaper press; if the tongue is required to be restrained by national laws, how much greater is the necessity for restraining the newspaper press. An unrestricted press neutralizes largely the benefits to man derivable from the art of printing, and is one of the great evils of modern times.

In vain will nations sigh for quietude and right governance so long as the news press is free to spread sectarianism, party spirit, false news, and to criticise, harass, advise, and bully those in authority, cowing them—even the elected representatives of the people and chief administrators—for thoroughly the press writers comprehend the immense power they wield, and thoroughly they understand how to cow them one by one; so that these are depressed, irritated, and rendered unfit for governance when

thus attacked. For the stupid people believe what the newspapers say; therefore the comparatively few press writers become greatly conceited with the terrifying power they are unwisely allowed to wield, and wax very arrogant, and oft become a curse to their nation; continually urging the adoption of their conflicting partisan views, sometimes upon their rulers and those in authority, and sometimes, in their audacity, even on the rulers and administrators of foreign nations—ofttimes exaggerating and lying in their statements, so that frequently the news writers of those nations become enraged and equally audacious and lying in their replies; mutual hatred is generated and fanned among the people, the nations thereby disquieted, and large standing armies and navies thought in consequence to be needed. For the press writers (those stirrers up of strife and distrust) in the several nations audaciously *constitute themselves the champions* of their nations, and their bitter and irritating words are believed by many of the stupid people to be those of the rulers of rival nations, and are thereby in a constant state of distrust and anger, and easily incited to war when any of the unwise among their rulers desire it.

Among the chief inciters to modern wars are newspaper writers, who are also by far the chief fosterers of partisan spirit. For quietude among the people is unfavourable to newspaper speculation; therefore they strive to excite and maintain constant feverishness among the people, disseminating lies, horrible, scandalous, and sensational statements, and foster party spirit; whereby the people are set at enmity one against the other, merely in order that the writers may earn largely for themselves and their employers, the proprietors of their papers.

The conduct of a newspaper is a trade like to other trades; more productive of good or evil than all others combined — some generating among the people a spirit of captiousness, some of irreligion, some of frivolity, some of vice; some shamefully illustrating how crimes are committed, some ofttimes *ridiculing* and *illustrating* shamefully; some ostentatiously parading their gratuitous advice through their readers to those in authority home and foreign, some audaciously meddling, some devoting themselves to uphold this or that political or religious sect, preferring times of unrest—each striving to gain, through means more or less artful and audacious, the ear of the public with the view to its own commercial gain; exaggerating, slandering, lying, meddling, provoking—sowing disunion, vice, and presumption—praising some through mere partisanship, and deceiving others through the same spirit—utterly unreliable, because *self-interesti s as their Pole star*—therefore generating so much evil; yet capable of so much good when conductors are right-minded. A trade possessing so much influence for good and evil shall be strictly supervised by the administrators of the national laws; it is a trade that shall not be open to the well and ill disposed alike, but to the well-disposed, wise, and prudent only—these only shall be licensed to that purpose.

Every proprietor and part proprietor of a newspaper or periodical; every conductor and manager connected therewith; every bookseller, newsvendor, master printer and publisher, and every foreman connected with the news and printing-press generally, shall require to be licensed and to take out a licence yearly without payment; and be supervised by certain administrators of the law, that the printing-press may be deprived of power to print mischief, and be a blessing to nations and not largely as a curse.

Whatever the authorities require the people to know shall be printed in the newspapers free of cost.

Sectarian publications shall be prohibited, and all printed statements antagonistic to the national Church of the Holy Scriptures in their totality be prohibited also.

It shall not be lawful for any issue of a newspaper to exceed ten thousand copies, excepting illustrated papers that are non-political and non-religious; which shall be limited to one hundred thousand copies of one issue; and which shall number ten licensed printers and

partners in the proprietorship. For it is not well that any should monopolize unduly, nor possess a voice too far reaching, lest it become audacious and detrimental to the welfare of the nation where it is published. The proprietors and conductors shall be responsible for all alleged news, lest false news be designedly published; and alleged news copied, one paper from another, shall have the name of that paper attached thereto; and every issue shall have attached thereto the names of the proprietors, their occupation and places of abode, and also those of the conductors, publishers, and staff of writers. Should their newspaper be deemed detrimental to the welfare of their nation, the authorities shall further restrict its issue or revoke its publishing license, and the future publishing and printing licenses of all connected with it.

Foreign newspapers and periodicals entering a nation shall be confiscated to the nation, when containing aught that supervisors may consider glaringly and mischievously untrue against the nation or its authorities, or against other nations, or meddlesome; and any such offending oftener than three times in one year shall be prohibited from passing through the national post-office for all time.

CHAPTER XVII.

LAW.

THE desire of the members of the three professions—law, physic, and divinity—has hitherto been to be exclusive, to throw obstacles in the way of the mass of the people, acquiring much knowledge concerning them; therefore wrap up severally their professions in so much unnecessary intricacy and mystery, as to require long habit to exercise them, and long study also; not to master the principles upon which law, physic, and divinity are severally based, but to master the artifices that hedge them in. For example, the *dead* Latin language, strange writing, and extraordinary words were used wholly to mystify the people; and so, by keeping the exercise of their several professions among themselves, *be able to combine* strongly together and exalt one another above the great mass of the people, and exact their own terms, like a combination of carpenters.

Thus, barbarous lawyers were allowed to draw up the multitudinous laws enacted by incapable rulers, in such strange phraseology, and use in the laws and in all legal documents language and a style of writing so strange: and invented new terms and modes of procedure which by use became as binding as laws, yet were not enacted laws; that the people, from the most exalted to the lowly, outside the legal profession, were thoroughly mystified and utterly bewildered; so that those who found themselves drawn within the meshes of the law, ofttimes through the machinations of artful attorneys, were compelled to place themselves, in pursuance of the law, powerless as little children, in the hands of greedy lawyers, to be impoverished, and ofttimes utterly ruined.

Moreover, the administration of the laws is so barbarously and artfully contrived, on behalf of lawyers, that when disputants desire the arbitrament of a judge, he will not listen to the plaint until each has consulted a lawyer, and each been duped by him into believing himself right according to the laws; and until those lawyers have had time and opportunities to run up expenses that ofttimes greatly exceed the amount in dispute: to the enrichment of those lawyers and the great impoverishment and bewilderment of the losing and duped disputant; so that the people, bound hand and foot, and at the mercy of an evil section of the community, are horribly afraid of the laws of their nation, and of their legal documents; that are so unreadable and so ambiguous as to enable cunning lawyers to advise their clients wrongfully, and then throw the entire blame upon the laws; which ofttimes are susceptible of meanings at variance one with the other; but which, nevertheless, are perpetuated generation after generation; so that souls oft give way when a claim is unjustly made, if not for a ruinous amount, rather than place themselves within the greater filching meshes of lawyers.

Thus the barbarous, civil laws of an evil-governed nation not only breed

numerous, greedy, barbarous lawyers, whose extravagancies constantly tempt them into taking the utmost advantage against the people; like as greedy landlords take every opportunity in obtaining increased profit rents; but also largely breed swindling claimants and false witnesses, who imitate the exaggeration, artful tricks, and specious lies of unworthy attorneys and councillors; so that many of the guilty escape, and ofttimes the innocent suffer because of the escape; for men are unable frequently to distinguish the guilty from the innocent.

Moreover, your jury system is another sign of the incapacity and barbarism of rulers; it is unjust towards the jurymen, upon whom it is a heavy tax and prolific of injustice, of artful attorneys, of sophistical, tricky councillors; expert in dressing up black to look, if not white, at least of a colour not quite black; that a doubt being cunningly raised, their clients might have the benefit of the doubt in the mind of some of the jury; for they know that jurymen are generally incapable of judging aright in legal business, and, being unused to the irksome office of jurymen, become weary and bewildered by the tricky contradictions of the artful, sophistical councillors and lying partisan witnesses; and give an unjust verdict almost as often as a just one—sometimes giving a verdict in accordance with the prejudices of their class; sometimes deferring to jurors merely because these are obstinate, because strongly biassed; ofttimes utterly indifferent whether the verdict be for the plaintiff or defendant. Frequently the obtuse defer to the most sophistical, obstinate, biassed, and incompetent juror; and ofttimes, in haste to be freed from an office (to them irksome), form no opinion, but defer to their fellows; so that the jury system is almost hap-hazard, and a crying evil against the nation.

Moreover, lawyers have tacitly combined to spin out litigation to their very utmost, that they may enrich themselves at the expense of the litigants. Delay *is as* a mine of wealth to lawyers; *therefore, from the* highest judge in many nations to the least of lawyers, delay is ofttimes part of their class manœuvring—the higher remembering the needs of the lower. It is the great source of injustice to litigants, and of concocted tales, and consequently of perjury. Delay in matters of law is one great sign of the barbarism of a nation. The many evils produced by delay far outbalance to the litigants the small benefits that occasionally accrue.

Nor are your criminal laws, oh ye nations, one whit wiser. Adultery and harlotry (those great crimes, those great evidences of national barbarism) are tacitly permitted, inasmuch as they are not amenable to the criminal laws; so that the nations are largely composed of sons and daughters, the children of harlots, fornicators, and adulterers, who ofttimes become as their progenitors. Known thieves are permitted to herd together, and make robbery their trade—many obstacles being thrown in the way of their conviction—and are the terror and shame of the well-disposed of their neighbours, tempting their children to be as themselves. Drunkenness, if not too prominent, is winked at; blasphemous oaths and vile language are legally unnoticed; and unfriendliness is rife among the people through those evil ones having the liberty to do evil, thoroughly demoralizing and tempting the people on every side to do evil—especially the children of the poor—and but for the constant striving of the right-minded clerics and right-minded laity of the many sects, your nations would be still nations of savages. And yet your laws are very numerous, greatly too numerous and inefficient—ineffective because the governance of your rulers is far more devoted to the interests of the rich than to the poorer sections in the nations; and being based upon that vile principle, are utterly incapable of effectively restraining evil, and almost incapable of doing any really good thing. They are satisfied if they do but restrain evil from being audaciously rampant. Moreover, the breakers of the law are merely imprisoned, and oft confined in costly buildings, thereby indirectly punishing the industrious and

well-disposed of the people; who have not only to work longer time each day than would be otherwise necessary in order to pay more or less indirectly for their erection and maintenance, but also for the maintenance of the law-breakers and numerous officials; and ofttimes souls are tempted to continue evil because mere imprisonment is little or no punishment to them. It does not restrain them from doing evil; whereas criminals ought to be effectively restrained through dread of punishment.

The people shall clearly understand that the foundation of all law is in unflinchingly upholding that which is good and right, and effectively at all times restraining that which is evil and wrong. "Do unto others as you would they should do unto you." In this axiom is comprised the great foundation of the law of God as between one soul and another. Therefore it is unlawful to injure any one—either his person or goods—wilfully or negligently, or to be cruel to any living creature, to steal, or obtain through lies, fraud, deceit, or overreaching the property of another; or to deceive the people in spiritual or temporal things, or to disobey the laws enacted for the general welfare of the nation. To *prevent* such unlawful things, and to *punish* the doers thereof, is the object of a righteous criminal law, and for which magistrates are appointed. It is lawful and right to do anything that is good, but not lawful to do aught that is evil. All things are good that tend, in the judgment of the *fairly* constituted representatives of a nation, to the happiness of mankind; and all things are evil that are injurious and annoying to the right-minded. It shall be a great humiliation to a nation when serious crimes are committed, and the doers thereof escape unpunished.

Unjust, inequitable, and weak laws breed idleness in a nation; whereas just, equitable, and strict laws restrain it. To be strict against the evil-disposed is to be humane towards the well-disposed, and eventually to the evil-disposed themselves. Inhumanity is largely produced on every side through unjust, inequitable, vacillating laws, and vacillating administrators of the law; through breeding temptation to do evil. To punish strictly according to righteous laws is not inhumane, but greatly humane. It is far better to restrain and punish the wicked, than suffer them to prey upon or instil fear into the well-disposed.

When your nation is governed aright, its rulers shall not strive (like those over foolish nations) to enact a law and make frequent amendments thereof for every transaction, duty, and offence; and so, by having multitudinous bewildering laws, which neither the administrators of the law nor the people understand or know their number, breed confusion and not enlightenment as to what the people may or may not do; therefore ye shall have a few simply-worded laws, which shall be taught in all schools and colleges, that every soul may know what he may not do. They shall be grouped in categories—grouping together, for example, certain offences of equal criminality in one category, and awarding equal punishment to all in it.

If a soul will not restrain himself, but commits a crime, the laws of his nation shall strive to instil *fear* into his heart by means of punishment; that fear may in future be a restraining power over him. The fear of bodily pain by stripes is in the heart of every soul; it exercises a salutary restraint upon *every* soul under temptation; therefore the punishment of evil-doers shall be by stripes, which shall be administered with the full force of a warder of about the same strength as the evil-doer; and the several lashes of the whip shall be light for trivial offences, but increase in heaviness as the offences increase in criminality, and as the evil-doer increases in incorrigibility. The punishment of females shall be one-fourth that administered to males for like offences, and be administered by females, except where the crime is the wilful shedding of human blood; then the punishment shall be the same as against males.

Still further to instil the fear of bodily pain by stripes, so that a few stripes only shall be a strong deterrent—deterring in the great majority of cases—

one stripe only each day shall be administered, with solitary confinement; that the fear of one stripe on the morrow, and every day until the awarded punishment be completed, may have the same restraining influence as a much larger number of heavier stripes administered at once.

The nation shall do its utmost not to allow any serious crime to escape unpunished, as that procedure would be very effectual in restraining the evil-disposed.

Offences shall be grouped in categories.

1. *Trivial offences* shall be classified under twelve heads, and the punishment of all be alike; but simply admonished for the first offence.

2. Acts of wilful lying to any one, trickery, fraud, and overreaching by means of deception, and passing under an assumed name and wrong address; injuring or defacing foot or road ways, fences, walls, and buildings, or defacing by placards, or in any other way, shall be classified under twelve heads—but simply admonished for the first offence; the punishment according to the heinousness of the crime.

3. *Indebtedness*, accompanied with inability to pay, shall be classified under twelve heads; the punishment according to the heinousness and amount of indebtedness—but simply admonished for the first offence if it be slight.

4. *Offences against morality*—threats, molestation, and obstruction, drunkenness, swearing, and blasphemy against God—shall be classified under twelve heads.

5. *All offences of theft*, in or out of buildings, unaccompanied with violence to property or person, and receivers of stolen property, also under twelve heads.

6. *All offences of theft*, in or out of buildings, accompanied with violence to property or person, and receivers of property so stolen—under twelve heads.

7. *Harlotry*, adultery, fornication—under twelve heads.

8. *All offences, with violence*, against women or children shall be awarded one-half as much more as like violence *against male* adults.

9. *Injury to the person*, wilfully, negligently, or accidentally—under twelve heads.

10. *Injury to property*, wilfully, negligently, or accidentally—under twelve heads.

11. *Offences and injury against constables* and other administrators of the law shall be three times that awarded for like offences against other sections of the people.

12. *The slaying of mankind* deliberately, or through heat of passion, or negligence, or accidentally — under twelve heads.

When any offence not herein mentioned has been committed, the judge or magistrate shall consider its degree of criminality, and award punishment in proportion.

The punishment for a second offence, whether like the first offence or not, shall be added to that awarded for the first offence, and in like manner the third to the first and second, and so on —the punishment accumulating for every offence committed within twelve months from the time of the first offence.

A judge shall decide according to law—he is not the law, but is appointed to see that the law is fully carried out—tempering it with mercy, however, when mercy is likely to be beneficial, but carrying out the law firmly against all others; he is not to strain the law for or against any soul. A man shall forfeit his life only for deliberate murder, and for murder committed by a thief when upon a plundering expedition. Life shall be forfeited only in the presence of certain administrators of the law, and no detailed account thereof shall at any time be published.

In all cases of full confession of guilt immediately when arrested, if a delinquent be not caught in the commission of a crime, the punishment shall be lessened one-half, except in the case of murder; and if full confession be at once made when caught in the actual commission of an offence, or immediately after, punishment shall be lessened one-third, except in the case of murder; in order that the nation may be largely saved the cost of prosecution, and trouble

to witnesses be avoided. If the confession be deemed insufficiently full, through the delinquent striving to hide the real extent of his delinquency, he shall derive no benefit should he be tried at the criminal bar.

If a soul suffer himself to be the chief of partisans, who aid him through violence in striving to elevate himself, he shall be accounted responsible for their acts as though he committed them, and shall be amenable to the criminal law; as when a robber steals and a murderer takes life. Thus, the chief shall suffer death if his partisans take two lives; it is better for mankind that he should suffer—not mere imprisonment (for then his partisans would keep his nation in a state of unrest, in striving to effect his liberation), but death—than continue to be a prime mover of murder and violence against the laws of his nation, for the mere sake of advancing his own personal ambition. The violence of a man's partisans shall be a perpetual bar to any authority being entrusted to him by the nation. A foreign nation shall not harbour such an one.

Should any one make an exaggerated or false accusation against another before a magistrate or judge, he shall be punished according to the extent of his malice, untruthfulness, or dishonesty. The judge shall then and there award the same degree of punishment against him as would be awarded against the accused were the charge true.

Should any administrator of the law, from the highest to the lowest policeman, or any one in the employ of the nation, be found guilty of immorality, dishonesty, or of anything the law deems criminal, he shall, besides his displacement, suffer punishment one-half more than other delinquents; for the national offices are not for the evil-disposed, but only for the right-minded.

When two or more souls act together in an unlawful deed, and only one be apprehended, he shall suffer not only the punishment due to his crime; but also for that of each of the others, unless he give such information as will lead to the arrest of others.

In all trivial cases a magistrate shall award judgment; in grave cases, a judge; in very grave cases, three judges. The jury system shall be abolished.

Every soul shall give his true name and address to an inquirer, and this latter shall in return give his true name and address when demanded. Should the name or address on either side be false, the delinquent shall be amenable to the criminal law; it shall be unlawful for a soul, under any circumstances, to assume a feigned name.

When suspicion of a crime rests upon a soul in the minds of the administrators of the law, that soul when called upon shall give the fullest explanation of his whereabouts on the day of the crime; if he lie concerning the matter, he shall be adjudged guilty. Everything that a man hath he shall account for, should suspicion of having acquired them unlawfully rest upon him; should there be no strong evidence of his guilt, then his character if good shall exonerate him from suspicion.

In every district there shall be a public prosecutor—the chief constable of the district; it shall be his office to reprove or prosecute all who may break the criminal law, when desired so to do, not only by the person injured or friend of the injured, but by any witness also. In matters of slight suspicion against one of good character, it shall be left to the judgment of the public prosecutor to prosecute or not; but when the suspicion exceeds mere slightness, he shall be bound to prosecute. When a person acts in a doubtful manner, whatever suspicion may in consequence rest upon him will be through his own indiscretion; it is indispensable that the secret evil-doer may not have loopholes tempting him into evil. The suspected shall have the burden of *proof of innocence* thrown upon him; it is barbarously unwise to throw the burden of *proof of guilt* upon a prosecutor, for thereby the secret evil-doer is often tempted into evil, through cunningly shielding himself from observation while committing evil: in vain are the efforts of a nation to restrain evil so long as such barbarous folly exists. Every evil done is an injustice against, and a burden upon, the well-disposed; therefore every soul of suspicious character shall bear the bur-

burden of being required to prove his innocence when suspected. That burden shall be placed upon him that it may have the effect of restraining him from doing evil secretly. The greatest presumable proof of innocence shall be *good character;* that alone, where suspicion is slight, and suspicion against the suspected infrequent, shall be sufficient. The greatest safeguard against suspicion is good character. The secret harlot, and he who goes secretly with her, and secret adulterers, and fornicators, may upon mere suspicion, when deemed well-founded, be restrained by punishment.

Should a violent soul attack one that is peaceable, it shall be lawful for the peaceable to do his utmost to shield himself from harm. Should the violent desire to take life, using a murderous weapon, the man of peace may resist him, even to the taking away the life of the violent; but the peaceable one shall not be the aggressor in the first instance, either in word or deed, unless he believes his life to be in dire jeopardy because of threats or deadly preparations. Blood shed by the violent aggressor shall be upon the violent, and that shed by the peaceable, in striving to save his own life, is deemed in the sight of God to be upon the violent aggressor. Should a peaceable man, in striving to save life, unavoidably take the life of an aggressor, the congregation with whom he worships shall humiliate itself before the Lord our God, asking pardon; for his just cause shall be theirs also—the violent death even of a violent, evil man is to be greatly deplored.

Should a man murder another premeditately, he shall not again be free, but shut up, and receive one stripe daily until he dies; should he escape, and a second time commit murder, it is deemed lawful in the sight of God for the nation to take his life. As with the man so with the woman, in all matters relating to the criminal laws; unless exceptions be stated.

No one shall be suffered to torture wilfully any living creature.

Breaches of trust in honest things *shall be* punished three times more than breaches between strangers. Thus, for example, should a kinsman or employer of a soul be robbed, or suffer through embezzlement, or be wilfully deceived or wilfully injured by that soul, the delinquent shall be punished three times more than the punishment awarded for similar injuries between strangers; for it is of vast importance to society that its members should be able to confide in the uprightness and honesty one towards the other; especially between kinsmen, and between an employer and those he employs. A soul is upon his guard in placing too great trust upon the honesty of a stranger; mutual confidence between intimates is at the foundation of civilized society. A servant shall take due care of property entrusted to his charge; treachery and malversation against his employer is a much greater crime than between strangers. Pitiable is the barbarism of a nation whose members are treacherous and dishonest one towards the other; pitiable is the miserable governance that is incapable of stamping out great crimes; and pitiable are the people of a nation whose thieves and traitors concerning honest things are largely in their own household.

The fear of the law shall be deeply instilled into the minds of the evil-disposed. No longer shall the strong man, glorying in his strength, molest the police, administrators of the law; weak women, and his fellows of lesser strength than himself; nor shall the prowler, evading the police, conceive that he may successfully injure or break in and steal; for every molested soul or witness of a crime shall, upon uttering the words, "I arrest you," be largely clothed with the strength of the nation; for then the evil-disposed shall, under the penalty of greatly increased punishment, go peaceably with the arrestor, even with a very weakly man or woman, to the police-office, and the charge be there made against him. Should he neglect, he shall suffer, upon conviction, three times the punishment ordinarily due to the crime; should he threaten or molest his arrestor *at any time,* or it be strongly suspected that any after mo-

lestation be in consequence thereof, his punishment shall be increased to five times. Every magistrate and judge shall award the punishment against such according to the criminal category; it shall be unlawful for them to award less, for they are appointed to administer the laws strictly, under penalty of dismissal from the national service—being empowered to lessen the punishment only against the slightly evil-disposed; but towards the strongly-inclined evil-disposed, or towards one who resists or neglects his arrest, they shall not be empowered to abate the punishment one jot; for to be weakly disposed towards the evil is to throw a protecting shield round them, tempting them to further evil, and exposing the right-minded to their machinations. The evil-disposed shall comprehend the dire necessity firmly to restrain themselves, because of the great strength with which the nation endows the molested and to every witness of a crime. It shall be deemed a crime should an arrestor not deliver his prisoner personally to a police official; or, if incapable, to one whom he authorizes to arrest the prisoner afresh, and hears him arrest afresh.

Your barbarous laws give to the draughtsman, photographer, artist, modeller, architect, and sculptor, freedom to delineate what they please, ofttimes to the great detriment of morality and right-mindedness; therefore every district public prosecutor shall be empowered to prosecute, and upon conviction to destroy immoral and forbidden works, and prohibit immoral or hurtful publications. It is wise to give perfect freedom in disseminating things not detrimental to the public welfare, but extreme folly not to control effectively the vicious and spiteful; the people shall not be shocked by having presented to their gaze, and that of their families, aught that in living persons is immoral. Nude figures shall not be pourtrayed, for such spurious works of art are perversions of true art; like as the printing of evil things is a perversion of the art of printing. Caricatures shall not be permitted, nor anything to exist in the nation that has at any time been turned to a superstitious purpose. Public entertainments shall be strictly supervised, and all tendency to immorality be rigidly suppressed.

Litigants shall understand they disturb the public peace, and are a source of public outlay. A frequent litigant is to be looked upon with grave suspicion; disputants, therefore, shall strive their utmost to settle their disputes without litigation.

There shall be published free, and distributed to every householder by the authorities quarterly, in every district, a list of litigants in that district; their names, occupations, and habitations during the previous quarter, particularizing those against whom legal awards were given—for to lose an award is to cast doubt upon the honesty of a litigant.

Mystery shall in all things be suppressed; for the monopolist, the fraudulent and evil love mystery, and under its cover do much mischief.

The name in full of those carrying on any business or occupation, and the occupiers of premises generally, shall be legibly written or placed upon the outside of such buildings, where the passers-by can easily read them; and any one passing under a feigned name, or adding feigned names as partners or occupiers, shall be amenable to the criminal law. Upon complaint being made before a magistrate, he shall award punishment.

In the case of dispute concerning a claim; the plaintiff shall fully declare in writing his claim and the value thereof, which an authorized official shall cause to be served on the defendant, or at his habitation. The defendant shall declare in writing to the official whether he disputes the whole claim or part, and declare what part; and put his assessment on what he considers he is indebted to the plaintiff. Should this latter agree to accept the assessment, then upon the defendant paying the plaintiff the assessment, the dispute shall be considered at an end, and no costs incurred—for it is wise to reconcile disputants. Should the plaintiff refuse, and the judge award him a

less amount than the offer of the defendant, the plaintiff shall pay the cost of litigation on both sides; in the event of the judge awarding a higher amount than the offer of the defendant, but less than the claim of the plaintiff, then each litigant shall pay his own law costs. Should the claim of a plaintiff be deemed preposterous in amount, the judge shall not give any award, but deem it an attempt at fraud, and hand over the matter to the public prosecutor in the district of the court, to charge the plaintiff under the criminal law.

All prosecutions where three judges sit in judgment together shall be carried on by a public prosecutor. The chief of police in every district shall be the public prosecutor for that district, and reconciler in small differences.

In all cases of dispute and debt below the value of fifty pounds English money, one judge shall award judgment, and above that amount, three judges. The judgment of the majority shall be that of the three, and there shall be no appeal. Should a plaintiff make a claim above the award, the excess shall be deducted from the award. Moreover, the plaintiff shall pay his own expenses in the suit, as the excess may probably be the cause of resistance by the defendant.

Every attorney shall be an advocate also.

The total fees for attorney and advocate together shall be one pound English money for all cases under fifty pounds—two pounds when under one hundred pounds, one pound extra for every additional one hundred pounds up to one thousand pounds; above one thousand pounds shall be the same as one thousand pounds.

An advocate exaggerating in his statement is dishonest to his adversary, and utterly unworthy to be an advocate; therefore his license shall be cancelled when any three judges are agreed as to his habit of lying.

Short common-sense remarks are better than wordy oratory; therefore the opening and closing statements of a plaintiff's advocate in a civil suit shall not exceed half an hour each, nor those *of the defendant's* advocate the same period of time. A court of law is no place for frothy oratory, but for the elimination of truth from falsehood; advocates shall learn to be succinct and truthful in their statements.

Plaintiffs and defendants shall not have allotted to them more than ten hours each in any suit; at the end of the ten hours the suit on their part shall cease—no more shall be said by the advocate, witnesses, or litigant.

When a soul is on trial for the grave charge of shedding human blood to the death, then double the time shall be allowed on behalf of both prosecution and defence.

Should an honest careful man become bankrupt, his property shall be sold; three-fourths thereof shall be equitably divided among his creditors in due proportion to their debts, and the remaining fourth be returned to him, and the balance of the debt, with great kindness, forgiven him. Should he become bankrupt a second time within ten years, his property shall be promptly sold, and the whole be promptly equitably divided among his creditors. Should he be bankrupt a third time within ten years, he shall be deemed a robber, his property sold and divided among his creditors, and himself prosecuted as a thief, and ever after debarred from the privilege of being an employer of others, or of following any occupation on his own account.

Should a soul become bankrupt at any time through deceit, idleness, or extravagance, he shall be deemed a robber equally so with him whose occupation is that of a thief, his property be promptly sold and divided equitably among his creditors, and himself prosecuted as a thief and receive the punishment awarded against a thief.

Titular appellations attached to military or naval rank shall continue only while in the active employ of the nation; it shall be declared unlawful for any one not in the active employ of the nation to call himself by any titular appellation. When not so employed he is a civilian. Should he disobey the law in this respect, he shall be debarred ever after being nationally employed.

It shall not be lawful for any one to

use a foreign titular appellation or decoration.

It shall not be permitted that creatures used as food shall be consumed until they have arrived at maturity, that there may be abundance of food.

Should any domesticated creature bite or spitefully injure any of mankind, it shall be destroyed, and the owner be fined heavily; should it be fit for food, it shall be given to the poor as meat.

All creatures harmful to men in a country shall be sought out and destroyed. For the sake of mere pastime harmless creatures shall not be destroyed, but be kindly treated.

Idolatry.—It shall not be suffered that any carved, painted, moulded, or any other representation of mankind, or supposed representation, or of any creature, shall be in or upon any sanctuary or school-building; they shall be destroyed when found there—for no loophole shall be left for false idolatrous priests to deceive the people into worshipping God, or His glorious Son the King Christ, or any imaginary gods or supposed interceders, by worshipping before images or pictures. Ye shall not injure the foolish partisans of the idolatrous priests—for God is their Judge; but ye are judges of idols, images, and pictures in sanctuaries and school-buildings, and those ye shall utterly destroy—ye shall not suffer them to pollute your land. Moreover, ye shall not suffer an idolater to exercise any authority in the nation, as being deficient in intelligence and too foolish to be trusted with authority—in this thing ye shall be firm.

Crucifixes and other idols shall be destroyed wherever found, and the makers and importers thereof be amenable to the criminal law, and licenses refused.

Judges shall be habited in robes of richness; advocates shall not be robed or habited in any official costume, but habited as other men, no distinctive costume shall be assigned them.

There shall be national cemeteries—none other shall be allowed—wherein the dead shall be buried promiscuously.

It shall be unlawful to manufacture, buy, sell, or work for money on the Sabbath-day; that day shall be a day of abstinence from all labour that can be put off until the morrow.

Dogs for shepherding, and such as are required as aids for destroying wild, savage creatures, shall alone be permitted; the keeping of all others shall be unlawful; their progeny shall be destroyed by their owners quickly after birth.

Foreign criminals shall be delivered up to the nation in the confederacy claiming them, that the evil-disposed may not escape.

Gambling shall be deemed a crime punishable with stripes, and the proceeds confiscated to the State.

Once every thirty years the representatives of the people shall enact, amend, or abrogate rules for all occupations—previous to which time, for a space of three months, the members of occupations may confer together to make representations to the national representatives concerning amending, enacting, or abrogating those rules; but in no other way shall they seek to interfere with rules that shall apply not to one occupation only, but to all. Undue interference shall be deemed a crime, and shall resolutely be punished.

Medicals.—Every licensed medical practitioner shall possess as books of reference such as shall from time to time be mentioned by the high national medical officials.

No medical shall supply his own medicines; his prescription shall be made up at a national medical store, which shall exist in about the centre of every small district, and upon which there shall be a profit of about 20 per cent., that those stores may be self-supporting. When a person falls sick and is attended by a medical, this latter shall provide a large tablet, whereon he shall write the name, age, and occupation of the sick one, the name of illness, the date when first attended, name of medical, the diet and medicines prescribed—written *plainly*, and in the language of the country; there shall be no attempt at mystery.

Attached to each medical store there shall be the most intelligent and suc-

cessful medical of the district, appointed by the nation, who shall once every week supervise the sick, and when necessary hold consultations with the medicals attending them; and at the decease of an individual his certificate shall be required, relative to the sick having been *carefully* attended during illness. The fee of medicals and of the supervisor shall be set forth once every thirty years. There shall be national hospitals and dispensaries in every district, whereat those who are not employers of labour may be *thoroughly* well cared for at the cost of the nation.

Fees of female nurses shall also be set forth. All fees shall be moderate, that the people be not oppressed and selfishness engendered. All nursing institutes and buildings occupied by medicals shall be rent, rates, and taxes free.

The copyright of registered books shall be the property of their authors for not longer than ten years, and shall be free from the date of publication in all countries foreign to that in which the copyright is registered.

Every tribe far or near within the jurisdiction of a nation shall be deemed part of that nation, and all its laws and customs shall be applicable equally throughout the nation; for *this is the great charter* of civilized mankind.

None shall follow the occupation of seamen or watermen, or be entrusted with the lives of others upon the waters, unless he obtain a certificate of expertness as a swimmer.

The barbarous and immodest custom of women having uncovered shoulders at entertainments shall be prohibited; they shall be decently covered up to the neck.

Marriage.

A wife shall have but one living husband, and he but one living wife. The marriage contract shall be for life, and entered into before certain lay administrators of the law; it shall not be deemed lawful otherwise. It is a civil compact between a man and a woman, and also between them and their nation; therefore amenable to the criminal laws should they commit adultery or neglect due care one of the other, or neglect the children born to them. The marriage contract shall be so fast bound that a wife ceases not to be the wife of her husband; for it remains in full force until the decease of one or the other. Should the husband become unworthy or the wife unworthy, it shall be permitted that the law empower them, through the decision of certain national judges, to live apart; nevertheless, the marriage contract still is binding, and should the once unworthy repent and be worthy of the other, no fresh marriage contract is needed, for they cease not to be husband and wife. Males and females shall be prohibited from marrying under twenty-one years of age; the production of certificate of birth shall be required before marriage; deception as to age, when married under that age, shall be deemed a crime punishable by stripes and imprisonment.

Adultery, and all other infringements of the marriage contract, shall be punishable by the criminal law. Registers of marriages shall be securely kept for three generations, and those older than ninety years be burnt. It shall be unlawful for clerics to impugn the sufficiency of the civil contract. Should an impugner persist in doing so after one admonition, he shall cease to be licensed as a cleric. They shall obey the national laws or be ignored as clerics.

Adultery, that great crime, one of the chief producers of misery, shall be restrained with great resolution. Every adulterer, from the very highest in the nation to the very lowest, when found guilty of the great crime, and his companion, shall receive twenty-four stripes, one daily, and be imprisoned during twenty-eight days, which shall be doubled for a second offence, trebled for a third, and so on. A husband may put an adulterous wife away, restoring her to her kinsfolk; but it shall not be lawful for him to marry again during her lifetime, for he continues to be her husband; and should a husband commit adultery, then the wife, if she desire it, shall have for her separate use three-

fourths of her husband's property; but it shall not be lawful for her to marry again during his lifetime, for she still continues to be his wife.

Inherited Property.

Every child of a deceased shall have an equal right to share in the possessions of its last surviving parent. A soul may divide his possessions how he pleases during his lifetime, but he shall not be empowered to authorise any one to deal with it after his decease; the possessions he held at the time of his death shall be divided in accordance with the national laws hereinafter mentioned.

Wills are a great source of litigation, and consequently a mine of wealth to lawyers, therefore very detrimental to a nation; for always bear in thy remembrance, that whatever gives *largely* employment to lawyers is detrimental to the national welfare, and a strong sign of evil governance—the more evil the governance the more numerous and rich the lawyers; it is a sign the people are harassed through evil laws. Should any lawyer publicly speak or write disparagingly of any of the national laws, he shall, if repeated after one admonition, have his licence permanently cancelled. It shall not be permitted that any one licensed by the State to perform certain offices, whether attorney, counsellor, or aught else, shall harass the administrators of the law or the people; for the advice of lawyers in regard to new laws has ever been *thoroughly* unreliable, because they have always borne in mind, far above the general welfare of their nation, the enrichment of their own section of the nation at the cost of all other sections, so that it is scarcely possible for a lawyer to frame a just, plain law; they appear purposely to mar all entrusted to them to frame.

When an unmarried male or unmarried female becomes deceased, all the property shall *quickly* be equally divided among surviving brothers and sisters; if not any, then equally among father, mother, grandfather, grandmother, great-grandfather, and great-grandmother; if not any, then it shall revert to the nation towards the expense of national governance.

Should any one living entitled to a share be away from the nation, his or her share shall be held in trust by the nation during the space of three years; if then unclaimed, it shall revert to the nation.

When a man takes to himself a virgin for wife, their property shall be equally the property of both. Should she become a widow without children and marry again, her property shall be equally the property of herself and second husband.

Should she not marry again, then at her decease her property shall be equally divided between her next of kin to the second degree and the next of kin to the late husband to the second degree. If there be next of kin of the one but not of the other, then the next of kin shall possess the property in equal proportions. Should there be no next of kin to the second degree, then the property shall revert to the State.

Should there be offspring by her first marriage and she die a widow, without marrying a second time, then all her property shall be equally divided among her offspring.

Should there be offspring by her first marriage and she marry again, then all the property she possessed just previous to her marriage shall be equally divided among those offspring, and she shall be taken to wife dowerless.

And every time she marries afresh the property she possessed just previous to her new marriage shall be equally divided among her offspring by her last husband; if there be none, then it shall be her dower.

Should she survive her last husband, then all her property at her decease shall be equally divided among her offspring by her last husband, and, in default of issue, be equally divided among her children by previous marriages; in default of offspring, then equally among her own next of kin to the second degree and the next of kin to the second degree of her last husband; in default of next of kin on either side, to the next of kin of one side only

there be no next of kin, then the property shall revert to the State.

When a widower marries, he shall forfeit one-half of his property to offspring born to him by his previous wife; if he have no offspring, all the property shall be equally his own and that of his new wife. At his decease all his property shall revert to his widow.

Should he leave no widow, then it shall be equally divided among all the offspring born to him; if he have no offspring, then it shall be equally divided between his next of kin to the second degree and that of his last wife; in default of next of kin of the one but not of the other, then it shall be possessed by that next of kin; in default of next of kin it shall revert to the State.

It shall not be lawful for a widow to give, lend, or sell any portion of her property to her intended husband, or to any one else, with intent to defraud her offspring; nor shall it be lawful for a widower to give, lend, or sell to his intended wife, or to any one else, any portion of his property with intent to defraud his offspring.

When an unmarried man, unmarried woman, or minor dies possessed of property, it shall be equally divided among the surviving members of the family—father, mother, brothers, sisters; if there be no surviving members, then equally among the next of kin to the second degree; should there be no next of kin, then it shall revert to the nation.

Officials appointed by the State shall perform all the necessary business without delay; for unnecessary delay would be unjust. The nation shall be trustee on behalf of minors. It shall cause their rightful share to be sold, and hold the proceeds in trust until they are of age.

In all cases of trust of whatsoever *kind, the nation* shall be sole trustee.

CHAPTER XVIII.

Finance.

Nations shall not be so unwise as to look at things from a mere money point of view; but shall strive to instil into the people right-mindedness, and to secure for them contentment, pleasurable occupation, healthy comfortable houses, and contrive that towns shall not tempt the people to inhabit them unduly in number, but strive that the open country shall tempt many to reside therein in preference to towns; bearing always in thy remembrance that the *discontented* are tempted into barbarism, whereas the *contented* are easily civilized and taught to be right-minded; therefore the great aim of every wise nation shall be to secure contentment to the people. Bearing also in thy remembrance that many of the skilful, industrious, and intelligent souls greatly prefer to work on their own account than as servants of others; therefore it is greatly to the welfare of a nation that neither occupations nor commerce should be largely monopolized by any section of employers, but be widely disseminated among many masters, and that the land be divided into numerous farms and agricultural labourers' holdings. When a nation comes into its birthright, the land within its boundaries, it shall be divided into many farms, ranging from fifty to three hundred English acres—the larger being least numerous—and into agricultural labourers' holdings ranging from one to three acres.

Occupiers of farms and holdings shall be selected out of the most right-minded and otherwise capable of the married agricultural community, who shall be bound, under the penalty of removal, to stock, cultivate, and maintain them thoroughly, that the land may produce largely for the needs of the people; it shall be rent free, and free from all taxation, that food may be cheap to the nation. Upon every holding and farm there shall be a healthy, comfortable cottage, containing not less than six rooms, with necessary outbuildings, for which the occupier shall pay rent—

paying simply for the annual cost of maintenance.

Pure gold of a certain weight is the standard through which all international commodities are priced; therefore, to facilitate knowledge and international commerce, the value of metallic coinage throughout the nations shall be alike, and based upon the decimal system of France, and called after the names of French coinage. (And in like manner French weights and measures shall also be uniform throughout the nations; all others shall be unlawful.) The confederate nations shall severally depute a representative to take part in an international commission, whereat the degree of alloy of each coin shall be set forth; that no finance minister, or nation, shall be tempted to debase its coinage, in order to give it an increased fictitious value, or to filch foreign coins of greater intrinsic value in its place.

Every nation shall take especial heed that metallic coinage and paper money be in sufficient quantity for the commercial needs of its people—but not greatly in excess; for too little limits the circulation, thereby limiting commerce, and thus impoverishing the nation—when too much, the circulation becomes unduly great; a spirit of gambling and excessive competition is generated, commerce fictitiously inflated and fictitiously depressed alternately; certain of the people sweep an undue portion into their treasury, engendering inflation, extravagance, frivolity and vice—the balance of trade becomes eventually against the nation limiting the circulating currency; thereby creating discontent among the people, until, by their increased industry and prudence, the coinage returns to the nation.

The quantity of *metallic* coinage a nation shall possess shall be at the rate of one hundred francs for every soul in the nation; neither gold nor silver shall be used for any ornamental purpose, until that quantity shall exist in the nation—they are more useful as coinage than as mere ornaments.

The only antidote to the fictitious price of land is its restriction to its ancient price, and its purchase at that price by the several nations. The payment shall be in national notes, which shall be legal tender equivalent to metallic currency; there shall be a yearly tax, equivalent to one-thirtieth part of the notes, levied upon habitations, shops, warehouses, factories, and offices in the *choice* situations of towns and country places, which shall be expended in the yearly redemption, until they amount only to one hundred and fifty francs for every soul in the nation—at which time this special tax shall cease, and new notes of a different pattern, as permanent paper currency, be substituted in the stead of those that remain unpaid; and such of the old pattern notes that may be outstanding after thirty years from the date of payment for the lands and buildings shall be deemed void through lapse of time.

Conviction for forgery of national or foreign money shall be incarceration during life, and one stripe weekly until death, with confiscation of the property of all concerned; and for every discovery of forgers, the discoverers upon conviction shall be nationally rewarded with one thousand francs.

Especial care shall be taken that nations do not contrive to draw coinage from each other, thereby impoverishing those from whom it is drawn. It is for the welfare of all nations that every realm shall be in comfortable circumstances; for an impoverished state becomes discontented and barbarous, and a strong desire engendered to obtain, through fraud or force, a portion of the wealth rich nations possess. Moreover, an excess of riches in a nation is detrimental to its welfare—some of its people accumulating too much; and many become extravagant, frivolous, and licentious, setting an evil example, and acquire influence that should belong to right-mindedness, and not to mere riches. It is therefore an evil thing for a nation to be too grasping, and desirous of filching from other nations, to their impoverishment. One of the great means of civilizing nations is through increasing their *commercial* prosperity honestly; therefore, in order to prevent any nat-

being impoverished through the balance of international trade being against it, international commerce shall be balanced, as between nations, every three years. Nations shall keep an accurate record of their transactions with each other, and found international clearing houses, so that at the end of three years they may balance one against the other. Thus, for example, were France to sell to England ten millions worth more than this latter has sold to France, this latter shall buy a like amount from England before England shall purchase aught from France, that coinage may not be taken permanently from England. As with these nations so with all others.

Should merchants or others state fraudulent prices in their declarations, the matter shall be inquired into before an international tribunal; and when convicted, the delinquents shall have their trade licence cancelled.

There shall also be international clearing banks in every nation.

Nations shall not be beguiled to their hurt, through the false doctrine of free trade. Great Britain manufactures, for example, greatly more than her people can use; therefore free international trade is greatly to her advantage; but to the nations that struggle to supply their own peoples with native fabrications, the importation of goods duty free would be disastrous to their struggling manufacturers.

A manufacturing nation is not only the most prosperous of nations, in that its commodities command a fair profit, but the most industrious also. On the other hand, a purely agricultural nation is necessarily poor, for its commodities are produced at very small profit and much labour; therefore every nation shall do its utmost to encourage every kind of manufacture within its boundaries. They shall take as their models the manufacturing operations of the most commercial nations; *their great aim shall be to supply all the requirements of their own people.*

There shall be museums established in *every* district, wherein the rulers shall *place choice* specimens of every art and manufacture, with a description of how fabricated, and samples showing the different stages of manufacture.

There shall be national workshops, simply as head-quarters for the manufacture of all things imported by the nation, wherein this latter shall set an example of excellence in manufacture, and wherein the most skilful foreign workmen shall for a time be employed largely, together with the most intelligent and handy of the young men, that these latter may be thoroughly taught their fabrication and be teachers of others throughout the nation—clustering the factories of one trade largely together, that the workmen may learn one from the other more quickly.

All kinds of machinery, tools, and implements shall be manufactured in the national workshops, until the artisans generally are well-skilled, for it is necessary they be produced cheaply and effectively; for good tools are the very foundation of success in manufactures.

Workshops sufficient in number shall be instituted, provided with the necessary machinery and plant, and let out at low rentals to right-minded experts. Mystery shall not be permitted, nor patents allowed.

It is unwise of a nation whose land cannot effectively grow certain things—for example, tea, coffee, sugar, spices—and that has an insufficiency of timber, to put upon them an import duty; for this latter should only be put upon certain things of luxury, and upon goods to be protected on behalf of native manufacturers. The great object of protecting manufactures is to give occupation to the people, which is of far greater importance than mere cheapness. Raw material shall be imported duty free and exports duty free.

Certain of mankind being prone to the *excessive* use of strong drinks and tobacco, the former shall be prohibited from being manufactured and imported beyond a certain low strength; and a heavy duty put upon manufactured and imported tobacco, to discourage its *excessive* use.

Coal, which is of vital importance to the welfare of a populous nation whose land is comparatively small—for example, that of Great Britain, which *now* possesses greatly insufficient timber for the needs of its people as fuel—shall be prohibited from being exported out of the nation; for being an article in limited quantity, not growing, and obtained from land of limited extent, it is not just to the *future* people of Great Britain that their inheritance, so indispensable to their welfare, should be prematurely exhausted, merely to enrich a comparatively few of the selfish and avaricious of the *present* generation, who frequently export it for the use of nations having abundance of timber. Nations as populous as Great Britain possessing no coal find occupation for their numerous workmen. A living generation has the *national* right to take from below the surface of the earth what they require for their own necessities; but not, through their grasping avarice, thoughtlessness, and want of good governance, to forestall future generations, who although yet unborn have their national rights also, by unduly exhausting the land of coal, which does not grow or increase in quantity, but is limited in volume.

Ships propelled by steam have done well in the last two generations, through being the means of opening up commerce and intercourse between the nations, thereby driving from the barbarous and ignorant minds of men false and arrogant ideas of their innate superiority over other nations. Their mission has now largely come to an end. Hereafter the nations shall exert their ingenuity in driving their ships mainly by wind alone, and their land machinery by wind and water powers, having consideration for the national right of their posterity; and largely shall maritime nations substitute near to their coasts, instead of coal power, compressed air power, produced by the rising of tides, in driving land machinery.

There shall be a national tax of four hundred per cent upon the price of getting coal to bank, that the people may be *forced to learn* to be less wasteful of a limited article, and learn how to produce their present degree of heat through an expenditure greatly less than their present consumption of coal. It is not a necessity that ships be propelled by steam, nor the people wasteful in their habitations (polluting the air), nor that there should be so great a number of steam factories (polluting the atmosphere). The occupiers thereof, in their terrible competition one against the other for trade, supply largely the world at too small a profit, cheapening unnecessarily things of luxury and things not indispensable; necessitating a large extension of trade and a large consumption of coal to satisfy their avarice. It were better to be satisfied with less trade, greater profits, and less expenditure of coal, having regard to the *national* claims of their posterity and to the prudence of the present wasteful generation in regard to coal—an article so necessary to the welfare of future generations.

All habitations, buildings, and drains shall be erected, and roads formed and maintained, and wholesome water supplied, at the cost of the nation; the cost shall be so apportioned as to bear no profit, but be simply the yearly charge for fair wear and tear upon all habitations and buildings in the occupation of those who are below the position of employers of labour. Employers and the more affluent shall, in addition, yield a profit rent to the nation according to the choiceness of situation.

Wines adulterated with more than their natural alcoholic strength shall be prohibited and confiscated. Hotels, refreshment-houses, and club-rooms shall neither vend wines nor spirits. Furthermore, upon all wines and spirits, whether of home or foreign produce, there shall be a national tax of one hundred per cent.; upon beer fifty per cent.; and upon unmanufactured tobacco two hundred per cent., and a like tax after it is manufactured; and when imported in a manufactured state the duty shall be four hundred per cent. The vending of wines, spirits, and beer shall be unlawful before mid-day and after five in the evening.

The barbarous system of encouraging strong drinks for the sake of revenue towards paying the interest of national indebtedness shall be abolished.

It is necessary that the representatives of the people should be paid a yearly stipend, sufficient to enable them and their families to live comfortably, that they may be elected out of every section in the nation, and not from the affluent section only.

Eight working hours during a working day shall be that of all national officials and of all other employés, and in accordance therewith they shall be remunerated. Once every generation of thirty years, the representatives shall enact what shall be the wages of workmen in the several sections, and of the national and public officials; and no alteration shall be permissible oftener than once in thirty years.

There shall be a succession duty upon the property of all persons when they become deceased equal to five per cent., when of the value of from twenty thousand to forty thousand francs, and two per cent. additional for every increase of twenty thousand, towards the cost of national governance.

Upon all receipts of money when above fifty and below one hundred francs, there will be a stamp of one sou, and a stamp of like value for every additional fifty francs, at the cost of the receiver.

Upon every banker's cheque below fifty francs, there shall be a stamp of one sou, and for every additional hundred francs an extra stamp of like value.

Upon all changes in the ownership of shares in public companies and public stocks below a total of fifty francs in value, there shall be a stamp of one sou, and for every additional hundred francs an extra stamp of like value.

There shall be no such thing as compensation to any one for anything; when one person damages the property or person of another, wilfully or otherwise, he shall be made amenable to the criminal law. Should a tenant injure or suffer his holding to become dilapidated unduly, he shall be removed to a position less eligible, and in flagrant cases made amenable to the criminal law. Should it be necessary, for the purpose of effecting alterations or otherwise, to take down or alter the building of a tenant, he shall have his choice of another elsewhere when vacant; but no compensation shall be awarded. No one shall be disturbed in his occupation, unless for the public weal, and to that all things must give way. The nation shall firmly set its face against compensating any one; for if the door of compensation be opened, it is opening the door to much exaction, rascality, and litigation, very detrimental to the welfare of nations. The principle of compensation is an evil one, obstructing greatly the march of a nation towards civilization; increasingly obstructing year by year.

Your new cities shall not contain habitations for more than one hundred thousand souls, and no existing town or city less than that number shall exceed it. Habitations shall not be crowded together, but be sufficient in number; they shall be well drained and sewered. It shall not be lawful for any one to defile the water of streams. There shall be recreation grounds for lads, others for adults, others for girls, and a large space prettily laid out and seated as a public park, about the central part of each new town. Recreation grounds shall be outside small towns and villages, but so placed that, when these latter eventually grow into cities numbering one hundred thousand souls, they shall be close to the centre of the city.

Villages, towns, and cities shall be formed in the neighbourhood of railways and other accessible roads, and near the sea-coast of maritime nations, upon gently rising eminences, wherever practicable. No habitation shall be built below a height of twenty feet above the ordinary height of the nearest river; in

low plains where habitations may be desirable, they shall be elevated upon piles.

Towns and villages are self-supporting, through the industry of the people themselves, in supplying each other's wants; and when they are so industrious as to supply other than their own individual places, they obtain comforts from towns and villages themselves do not fabricate or produce.

Towns in considerable number shall be built in maritime nations near the sea-coast, in accessible and beautiful spots, that the people from inland towns may recreate and recruit, such towns being partly supported by visitors and partly through the industry of the townspeople.

In all new towns, many of the houses shall surround open spaces, which shall be playgrounds for the young—one-third of each space being partitioned off for girls, the remainder for boys. Some of the open spaces shall be surrounded by houses suitable for a working-man, his wife, and eight children; others, with houses suitable for a working-man, his wife, and six children; others, for four; others, for two. And there shall also be spaces surrounded by houses, which shall be laid out and maintained as public gardens by the nation. The largest playground spaces shall be in the midst of the largest families, and the smallest in the midst of small families. The rent of houses surrounding public gardens and in choice country places shall be ten per cent. beyond the actual cost of wear and tear; and business premises in choice localities shall bear a still higher percentage, proportionate to their commercial choiceness.

Every open space shall have a wide opening at each angle, that the winds may ventilate every part. There shall be no courts, alleys, or other confined places. All thoroughfares shall be wide and well open to the winds; nor shall those spaces be too closely planted with trees, but, where planted, be wide apart.

Damage by wind, lightning, and other natural causes shall be included in rent; but damage by fire shall not be, that the people may not become careless. A tenant is also answerable for all damage done, beyond fair wear and tear, and for that done by his cattle and live stock.

Neither the air shall be polluted unless unavoidable, nor rivers, nor lakes; noisome trades shall be prohibited near dwellings and in valleys.

The architecture of every block of houses shall be sightly, and the least rented houses only moderately ornamented. It shall not be lawful for a tenant to underlet at a profit.

It is easier far to import grain than living creatures; therefore the rules of a thickly populated country shall encourage to the utmost the breeding of creatures suitable as food for the people. It shall not be permitted that any should be slain until they arrive at maturity, and that the females be not slain, as a rule, under the age of three years, that they may multiply largely. Food shall be exported only when there is more than the nation requires, and in times of scarcity the export of that which is deficient shall be prohibited; and the rulers shall strive their utmost to make up the deficiency by imports. Food grain used for manufacturing purposes, in times of scarcity, shall have a heavy duty put upon it, that it may not interfere with the food of the nation; for that has priority over all others.

The exportation of horses from a populous nation shall be prohibited; the limited land shall not be misapplied in rearing them for export, in that it could be better employed in rearing cattle and sheep as food for the people.

CHAPTER XIX.

Governance.

Barbarous governance is continually floundering about and tinkering its ill-conceived laws, which, not being based upon the *only true* governing principle of justice and equity towards all the people alike, are of necessity faulty, producing great misery and discontent, because they are based upon disastrous favouritism towards certain sections in the nation—for example, primogeniture, unrestricted commercial monopoly, hereditary privileges, individual owne

of land and houses—those owners being permitted to possess the disastrous privilege of raising the price of land and rents without restriction—and the like. Thus the numerous ill-conceived laws clash one against the other, bewilder the people and keep them in a constant state of unrest and discontent, to the great delight of lawyers—the magistrates and judges in their bewilderment and diversity of opinion making loopholes perpetually; still further bewildering one another and the people, through diverse explanations of the intended meanings of the ill-conceived laws, according to their own partisan and class notions; ofttimes judging in consequence as though they were utterly void of justice and common sense.

The barbarous rulers, in their strivings to adapt the ineffective laws that are founded upon erroneous principles of governance, so as to satisfy the people, simply tinker them, altering without improving, abolishing certain evils but introducing others as disastrous; thereby increasing the harassment of the people frightfully, to the enrichment and delight of lawyers, who, year by year, in consequence increase in wealth, and who strive their utmost to prevent reforms.

On the other hand, right governance basing its laws upon what is right in the sight of God and man needs no alteration, for what is right never changes. When the nations hereafter become truly civilized through right governance, the people will comprehend what they may and may not do; and no loopholes being left open for the evil-disposed, these latter will comprehend the necessity on their part for restraining resolutely their own evil inclinations, thereby ensuring peace, uprightness, and comfort to the whole nation.

Civilized governance is necessarily restrictive, restraining whatever is injurious; restraining the violent, the thief, the vicious, the promoter of war, the public borrowing of money, a lying rampant partisan press, undue monopoly, injurious usury, an injurious *depression* in the rate of wages of the *industrious; restraining* also the too great influence of mere riches, restraining the evil-disposed of traders and professionals through licences, restraining the evil-disposed from being placed in posts of authority or in public offices, and restraining the exactions of land and house owners; restraining also the lying, scheming, meddling Pope of Rome from setting people against people and nation against nation; restraining also the injurious effects of sectarianism and the like.

Civilized governance metes out justice on every side, restricting only where restriction is necessary for the *general* welfare, upholding what is good to the utmost, and repressing evil to the utmost.

Remember also, that a wealthy selfish nation intent upon its own aggrandisement, in largely monopolizing international commerce and injudiciously acting the part of a tempting usurer, has no real friends; its heart beats perpetually with fear, and is constantly upon the watch with large armaments, thereby impoverishing certain large masses of the people and brutalizing the nation, lest its poorer neighbours be tempted to combine and filch some of its riches. Perpetual fear encircles the heart of a dominant, selfish nation, for it comprehends that its dominancy is but for a time and be then stricken down, passing through fearful troubles, like to the multitude of once dominant nations.

Troubles hover thickly in and around a barbarous nation, because evils generate many broods of evil; whereas blessings innumerable will hover in and around the civilized nations of the future. Goodness generates goodness a thousand fold, ensuring peace, contentment, and happiness.

Moreover, remember that the price of all things should not be regulated, as among the barbarous nations, upon the rent of land and buildings, but upon the weekly wage given to the least skilled of the people, viz. the labourers of a nation. Their wage should be such as with prudence, but not with pinching, will enable a labourer, his wife, and six young children to live comfortably upon the plain necessaries of life, viz. thirty

francs weekly. This is the rightful basis whereby the larger earnings of the more highly skilled and their productions should be also priced.

CHAPTER XX.

Local Governance.

In every nation there will be numerous of the most energetic of the right-minded honestly desirous, during their leisure hours, of aiding the rulers without remuneration, whose aid these latter shall accept, not only with the view of keeping the cost of national governance within certain limits, but also of giving them opportunities to exercise their energy during leisure hours for the public welfare; therefore a municipal space of about three miles or more from the centre of every town shall be alloted as the district wherein those energetic aiders shall be entrusted in assisting their mayor (who shall be a national official appointed by the national rulers) with the management of local matters; they shall be permitted to elect whom they please as municipal officers and assistants, subject in all municipal things to their mayor. To these municipalities the national rulers shall entrust the maintenance of the laws in their districts, the providing and maintenance of habitations and public recreation grounds, the construction and maintenance of highways, sanitary matters, lighting, cleansing, police administration, the collection of national rents, taxes, and local rates.

The judges, magistrates, and arbitrators shall be wholly in the appointment of the rulers, and these latter shall have in their own keeping all national works for the employment of the otherwise idle; and great care shall be taken that the municipalities be not empowered to launch into extravagance out of rivalry with other towns, nor through a niggardly spirit be suffered to satisfy themselves with indifferent habitations for the people, or indifference in other matters. In like manner the open country shall be formed into districts, and the aid of the local energetic right-minded of all sections be accepted.

CHAPTER XXI.

Industry.

Education in right things, good governance, and industry in moderation are the three great generators of civilization.

Ignorance saddens the heart, barbarizing it; evil governance saddens the hearts of the people, barbarizing them; idleness saddens the heart, barbarizing it; *hearty* industry by the able during eight hours each working day vivifies the mind, causing industry not to be toilsome but a pleasant occupation. Without industry there would be no commerce. Industry generates industry in others; a busy people generate commerce among themselves. The great basis of all industry is the fertility of the land which the Lord our God created for the welfare of mankind; the more effectually that is cultivated, the more prosperous will be the people—it is the one source of all their eating enjoyments, and the conversion of its raw material into articles of use the great basis of occupation among the people.

An idle people are of necessity an impoverished, sad-hearted people: producing little, they obtain little; whereas a busy, well-governed people of necessity are prosperous and warm-hearted: producing much, they obtain much wherewith to gladden the hearts of the workers, their wives, and little ones.

Thus the right use of the abundant things given by the beneficent Lord our God cheers the hearts of mankind, enabling them to enjoy their *temporary* life in this world; whereas, when perverted unto evil, as in days heretofore through evil governance, they convert this beauteous world, teeming abundantly with good things provided by the Lord our God, into a very hell, making them wretched. Fire is good; but should a man wilfully thrust his hand into it, pain follows; after the same manner the good things of this enjoyable world have been perverted through the barbarism of evil governance into painful things. The Lord our God has provided abundance of enjoyment for all, and through the Holy Scriptures has taught that

they are *only* procurable through the right-mindedness, not merely of a few of the nations, but of all mankind When the governance of nations becomes sensible and righteous, then will the hearts of all mankind be gladdened, but not till then.

Righteousness consists in being right-minded towards the Lord our God, towards His glorious Son the Messiah, our Redeemer, and towards mankind, who are all our kinsmen.

A million of mankind, labouring eight hours each working day, are able with moderate skill to obtain produce from the land of a large nation, that which will abundantly feed several tens of their number. As the great mass of a nation need not be employed upon the land and upon flocks and herds, it is greatly to the advantage of a nation they should be usefully employed in other work of great diversity, that the people of the whole nation may not merely live upon the raw produce of the land, like to birds and cattle; but fabricate, buy, and sell one to the other the fruits of their industry, and live in comfort and right knowledge, as befit the children of mankind.

A number of souls associating together may advantage each other vastly more than were they to keep themselves separate; for separation generates selfishness, arrogancy, a desire to dominate one over the other, and perpetuates war one against the other, as between tigers, until they cripple or destroy one another, or acquire the knowledge that association is to their mutual advantage. Barbarism separates, because of the desire to be dominant, and in striving to be paramount is ready to slay and oppress. Dominancy barbarizes, and the oppressed fall into barbarism through ignorance and evil example. On the other hand, perfect civilization binds mankind together as one human family, all looking to the Lord our God as their heavenly Father, and, through right education, raises almost every soul to a high pitch of intelligence, enabling it to judge correctly concerning spiritual and other things.

Perfect civilization is an epoch of peace, right education, and right governance, the foundation whereof is righteousness between soul and soul, and gratitude and righteousness towards the Lord our God. An epoch of peace is soul-peace concerning heavenly things and between man and man in earthly things. The foundation of peace is a right knowledge of what constitutes *true* religion: true religion is the fruit of the Holy Scriptures, for they only are the true source of all man's knowledge concerning the Lord our God—not merely of this portion or that, but in their entirety. The Holy Scriptures used in the Protestant Church of England are neither adulterated by spurious additions, nor falsified by omissions; therefore one great duty of the rulers in every nation, during the new epoch of peace, is to heal divisions concerning religious things, checking the barbarous spirit of domination among clerics, guiding the people, and uniting them into one wide, comprehensive Church—that of the Holy Scriptures in their entirety—not leaving to this section or that to strive to guide other sections; for such guides are sure to strive to exalt their section above others. The rulers of a nation shall guide the *whole* of their people into one national Church, and jealously guard it from the ambitious, stupid, and captious; like faithful watch-dogs guarding sheep from wolves, so should they guard the national Church of the whole nation.

An epoch of peace is also essentially one of commerce, not in the production or in buying and selling things that are good and others that are evil, but in such things as are not evil; therefore it is essentially an epoch of *restricted* commerce—that is, commerce restrained from doing mischief towards any of mankind. Thus, one great duty of rulers is to prohibit certain things from being produced, bought, sold, adulterated, or sold unjustly or unfairly; requiring producers, buyers, and sellers to be licensed as a safeguard; like to that other great duty of rulers, the prohibition of every soul in their nation from doing or saying aught injurious to what is right and good. Remembering also that unrestricted commercial freedom is

an evil, whereby the more barbarous nations are ofttimes enabled to slay, annoy, and injure one another; like to unrestricted freedom, whereby the evil desire to steal, deceive, and injure others of the community. Perfect liberty shall only be accorded to those who *will* occupy themselves in right things.

The creed of barbarous commerce, to buy in the cheapest market and sell in the dearest, is not good; its effect is to keep down the wages of work-people as low as possible, and to desire the *utmost* profit for oneself. It is the creed of a commercial spirit striving after self-enrichment to the disadvantage of others; whereas the creed of civilized commerce is to do towards others what you wish they would do towards you—that is, to be generous and fair, to buy and sell at a fair market price, neither more nor less than is generally given, that all may live honestly, uprightly, and comfortably.

It is the duty of *individuals* to work for the obtainment of their own comforts and those of their several families. On the other hand, it is the province of *rulers* to govern their nation *as though it were one family*, guiding it in right channels, doing what no member by himself could possibly do; thus, for example, it is of great importance to the welfare of a nation that every able-bodied person should be occupied during eight hours each working day, in order that life may not only be enjoyable to him, but also that the commerce of the nation should be large, thereby enabling every individual to obtain the comforts of life abundantly. The greater the number occupations are split into, the more thoroughly the people will be occupied, thereby ensuring less risk of a dearth of employment at any time. The more the industrious are usefully employed, the more occupation they ensure to others. Industry generates industry; the more thoroughly all the people are occupied, the greater the national commerce; consequently, the more prosperous the people when rightly governed. Therefore rulers shall devise large national plans for fully employing such of the people who would be otherwise idle, using, however, the safeguard of paying for labourers' work only three-fourths the wage given by individual employers to labourers, that they be not tempted to leave private work for that which is national — remembering that when rulers employ the otherwise idle upon national works, even though those works were immediately unproductive, nevertheless indirectly they become productive, through stimulating commerce; one industry stimulates other branches of industry, and so on. On the other hand, general idleness is a *very* great evil, directly and indirectly. When the otherwise idle of the people are employed upon *useful* works, such as the formation and maintenance of roads, canals, and railways, that are not immediately required, and the conversion of barren and unproductive land into good land, the benefit to the nation is great—so great that rulers shall exercise their utmost intelligence in devising useful works, and be ever ready *willingly* to employ all the otherwise idle.

All artisans and labourers employed by rulers in building, laying out and maintaining public parks, public gardens, and the like, shall be paid full wages; for these, although national works, are devised not merely to give employment.

WAGES.—Poverty generates crime; therefore it is wise to fix the wages of the least skilled section of the people at such a figure as will enable them, with cheap food, cheap habitations, and plenty of employment, with prudence to live comfortably. Therefore the least intelligent boys, who fail to pass their examination in the national schools for apprenticeship at about the age of fourteen years, shall be paid by their employers a daily wage, at the rate of ten francs weekly, and an increase of two francs weekly every year up to the age of twenty-one years; from twenty-one to twenty-five years, the daily wage shall be at the rate of twenty-five francs weekly; and above twenty-five years at the rate of thirty francs weekly.

Male apprentices of about the age of fourteen years shall have a daily wage at the rate of twelve francs weekly, and

an increase of two francs every year up to the age of twenty-one; to be then deemed skilled artisans. Skilled artisans from twenty-one to twenty-five years of age, at the rate of thirty-five francs weekly; beyond that age until fifty, at the rate of forty-five francs weekly; highly skilled artisans having certificates, at the rate of sixty francs weekly, up to the age of fifty years. Females one-fourth less. Married females shall be prohibited earning wages, unless widows or residing away from their husbands, or whose husbands are incapacitated through illness. Every soul shall work *heartily* during eight hours each working day; it shall be deemed disgraceful for any soul to work slovenly or shirkingly.

The wages of miners of coal shall, in consequence of the discomfort and danger of their occupation, be twice that of ordinary labourers, and their day's labour shall be counted as six hours; the wages of other miners shall be one and a half times that of ordinary labourers, and their labour be six working hours each working day. The wages of able seamen shall be twice that of ordinary labourers, beyond their cost of maintenance; and all floating craft shall be under the strict supervision of the national authorities, that the lives of those who travel upon the water shall not be unduly jeopardized.

Employers shall not pay less, nor workers labour for less, than the specified wages.

CHAPTER XXII.

Commerce.

The cry of the peoples is that the affluent employers of labour have monopolized greatly more than their fair share of the commerce of their nations, and that the introduction of machinery *made by the industrious*, whereby the industry of the people has been multiplied manifold, has enriched those employers without enriching the people, and without improving their habitations and social conditions. Moreover, the extension of commerce has enabled employers to extend their factories, and to increase largely the number of workpeople; through their desire to heap up great riches—monopolizing commerce to their utmost, thereby disheartening those of the skilled, industrious, and prudent workpeople who long to be their own masters. Were the commerce of Great Britain ten times greater than it is, her poor would be as numerous and her industrious as discontented, disheartened, and anxious. The poverty of the myriads in her villages, towns, cities, and country places is because of the comparatively few souls in each business and profession monopolizing more than their fair share, and also because of the exorbitant price of land and rents. Monopoly enriches too greatly comparatively few in a nation, impoverishing and disheartening the great mass, forcing them to reside in unfit habitations; so that, although the commerce of Great Britain is vastly greater than that of any other nation heretofore, yet through evil governance the great mass of her people derive little benefit therefrom; they would be vastly more prosperous were they rightly governed, even had she no foreign commerce. Good governance brings more peace, comfort, and happiness to a nation than the foreign commerce of the whole world to a barbarously governed people; therefore no manufacturer shall have in his employ more than twenty male adults, no other commercial or professional employer (unless specially authorized) more than six; where females are employed, two above eighteen years of age shall count as one man, and four below that age as one man, and three lads below twenty-one years of age as one man. Public companies shall be prohibited from manufacturing or buying to sell again. Where a large work has to be accomplished, several employers may combine together to execute it; they must all be of the same occupation—for example, in the erection of an extensive building, all shall be builders, or connected with the building trade—and in all cases of more than three employers combining together, they shall give all the employés engaged upon it five per cent. extra to their wages.

Every huckster, trader, producer, and professional shall require to be licensed,

that only the right-minded may be so occupied.

Fees to master professionals shall, like the wages of workpeople, be regulated once every thirty years by the representatives of the nation; there shall be three categories, having three distinct fees—the scale of fees varying, some professions receiving more than others.

1. The slightly skilled shall have one fee;
2. The skilled, one and a half fee;
3. The extra skilled, two fees. It shall not be lawful to receive more.

The slightly skilled shall be required to pass an examination, after a certain number of years practice as a master, in order to be deemed skilled; again to pass after a certain number, to be deemed extra skilled.

Manufacturers for home trade shall be satisfied with twenty per cent. profit, and retailers with thirty per cent.; and where a manufacturer also sells retail, his gross profit upon his retail sales shall not exceed forty per cent. These rates shall be maintained upon undamaged goods.

Machinery does the work of horses, labourers, and artisans, cheapening labour vastly; so that an industrious nation employing it (should the rulers be peaceable and the people contented) must of necessity, to a certain extent, be prosperous, whether the wages of the workers be high or low; if low, the profits of commerce go mainly into the treasury of employers; when high, the industrious get their fair share. High wages to workers generally, stimulate home commerce by causing quicker circulation of the currency—the quicker the circulation, the fuller employment is given to the workers; therefore fear not to be generous in regard to the *national* scale of wages. When the workers are full of employment, and employers still cry for more labour, by increasing the machinery they get the labour out of it. After this manner one nation might so fabricate as to clothe all the people in the world. The employment of machinery indefinitely increases the work of its horses, labourers, and artisans indefinitely; the cost of production through machinery power is very little enhanced by giving good wages to workers; for a well-devised machine will do the work of many horses, labourers and artisans. That industrious nation which uses most extensively well-devised machinery will produce the cheapest manufactures. In every nation there is a natural air and water power provided by the Lord our God waiting to be used, vastly exceeding the muscle power of its draught beasts and people, for the production of comforts for all the nation.

Low wages enrich employers, who restrict wages to their very utmost; but their own profits in barbarous nations are left unrestricted. The competition between employers for self-enrichment tends constantly to abate wages; and but for trade combinations to uphold wages, the workers would be ground down almost to starvation point. Wealthy employers, using machine-power, most largely produce more cheaply than small manufacturers, and largely in consequence take from them their trade; therefore employers desirous of monopolizing seek to lower wages and extend their machinery. It is a false system of commerce, founded upon the barbarous ignorance of rulers and personal selfishness of manufacturers—the rulers not comprehending that undue monopoly is disastrous to the comfort and contentment of the people, when they give unrestricted freedom to employers, who heed not the national welfare, but their own enrichment. Truly Great Britain has a large commerce—greater far than that of any other nation—arising chiefly because her geographical commercial position is unequalled, her mineral riches great, her people industrious, and her insular position has saved her, during European wars, from the armies of continental invaders, whose wars destroyed largely the commerce one of the other, thereby paying the penalty of their barbarism. Untouched, Great Britain, originating well-devised machinery, and more aware of its cheapening power than other nations, employed it far more extensively, and became the fabricator to many nations.

As nations become wiser, more peaceable, and civilized, they will fabricate for

themselves, wisely shutting out through heavy duties foreign imports largely. Then shall the nations take great heed to balance their trade one against the other; for assuredly the careless rulers of a nation will impoverish their nation. As the foreign commerce of a nation diminishes, so shall its rulers limit the power and number of their machines, lest, through producing overmuch, they cause the workers to be insufficiently employed. Human workers shall have the priority of employment.

Let no nation fear the loss of her dominancy as regards foreign commerce, for home commerce rightly regulated will provide abundant comforts for all its people; more so than a large foreign commerce when burdened with low wages and unrestricted competition.

CHAPTER XXIII.

Progress from Barbarism towards Civilization.

Ye shall not be in *haste* to do aught mentioned in this little book; nevertheless ye shall *do quickly* the things mentioned in this chapter. The *instant* compulsory sale of lands and buildings by private owners to their respective nations would be right, but not expedient; the *instant* abolition of all abuses would be also right, but not expedient.

1. Ye shall quickly print and disseminate this little book extensively in the language of the several nations; every soul is free to print it as though himself were the writer. During ten years ye shall ponder over and discuss its contents, and rectify meantime some of the existing evils; and at the end of that time *quickly* rectify the remainder. Should any say, "Such and such an one is the writer," believe it not; for he will be known only to the Lord our God, and to His glorious Son our Atonement. And if any should say, after the manner of barbarians, "The writer seeks to advantage himself," believe it not; for he seeks only the welfare of all mankind, and to further the glorification of the Lord our God, and Jesus Christ the Son *of God.*

2. Weapons, ammunition, and things of war, ye shall quickly remove from the category of things lawful for private persons to fabricate, buy, or sell, and resolutely prohibit the interference of any in your nation in disputes between states.

3. Wages shall be quickly raised to the standard mentioned in this little book, trade and professional licenses be required, youths apprenticed, and the criminal law be enforced.

4. It shall not be permitted that children under fourteen years of age be set to work for money; education shall be compulsory towards all, from six to fourteen years of age. All souls above the age of sixty years, cripples, incurables, and idiots, shall be exempt from earning their living; they shall be maintained at the expense of their children, brothers, sisters, father, or mother; where none, then at that of their nation, in *comfortable* national homes.

5. The publication of so-called *religious* partisan periodicals shall be prohibited; for of all periodicals they are the most insanely rancorous, and the greatest hindrance to civilization.

6. Partisan *political* periodicals shall be quickly prohibited also.

7. Ye shall also quickly enact, in accordance with Chapter XVII. Part VI., the distribution of the property of deceased persons, and abolish primogeniture.

8. And prohibit any employer from employing more than the number of souls before mentioned in this little book.

9. Prohibiting also the giving of new hereditary titles and hereditary privileges; abolishing succession to the present holders of hereditary titles and hereditary privileges, excepting the nearest next of kin to the several existing monarchies; prohibiting titular appellations and privileges to the sons and daughters of existing hereditary titled.

10. Ye shall *quickly* prohibit the buying and selling of land and buildings at a higher price than when last sold, and place their purchase and sale upon the same footing as merchandise, through abrogating the necessity for special national

stamps; prohibiting also the letting of land and buildings higher than their present rates; enacting also that the present owners of land and buildings be deemed as completely owners, as though they were merchandise—none other having an after right thereto, by inheritance or otherwise, excepting through their equitable disposal, as mentioned in Chapter XVII.—Part VI., when they become deceased; forbidding fresh leases of land or buildings to extend beyond the year 1884.

11. A rightly constituted house of representatives, elected by the people out of the various sections in their nation, is the only *national* legislative chamber; in that it represents not merely this section or that, but the whole nation. Hereafter, it shall be the only legislative house in a nation; for it is essentially the house of progress towards civilization. The people naturally yearn for justice and right governance; therefore a *rightly* constituted house of representatives will *naturally* progress towards those desirable things.

An hereditary legislative house, on the contrary, represents not the nation, but merely the barbarous, incapable, and one-sided rulers of the past; its chief desire is to perpetuate governance as in past days, for their own special advantage. An hereditary legislative house and right governance are utterly incompatible one with the other; *naturally*, they are antagonistic one against the other. One strives its utmost to perpetuate barbarism among the people; for through their barbarism alone can it hope to perpetuate its own dominancy; whereas a rightly constituted house of representatives yearns for right governance, as the one great step towards civilization, and abominates barbarism. An hereditary legislative house is the great clog that wily, barbarous hereditary rulers fastened on, as it were, to the legs of a legislative house of representatives elected by the people—an artful trick, to pacify the ignorant, discontented people with the show of giving their representatives a share in the national governance, while neutralizing, with the secret aid of the monarchy, the efforts of the representatives towards progress. The desire of the hereditary is to retard to their utmost the escape of their nation from barbarism, and from the supreme governance of selfish one-sided rulers. Being therefore not merely useless, but a great obstruction and a secret antagonist, ye shall abolish it quickly as one of the chief hindrances to the onward march towards civilization. Vain will be the yearning of nations for right governance; vain their yearning for right-mindedness and civilization, until those great offsprings of barbarism, hereditary privileges and hereditary appellations, be abolished.

12. The contraction of fresh public debts shall be forbidden; and upon all public debts less than thirty years old, interest shall be at once abolished; older debts be unrecognised. There shall quickly be a yearly property tax of ten per cent. upon the *principal*, which shall be expended in extinguishing the principal—the *instant* repudiation of which would be right, but not expedient. Multitudes of the industrious have yearly paid a property tax *exceeding* ten per cent. upon the value of *their* possessions at each year's end.

13. There shall be quickly a yearly tax upon lands and buildings, payable by the owners, of ten per cent. upon their last saleable value, until their final purchase by their respective nations. In a great multitude of instances their yearly rise, through the greed of their owners, has averaged more, thereby taxing the people more than ten per cent. upon their last saleable value; now, therefore, it is the turn of the owners to be taxed. Moreover, multitudes of the industrious have yearly paid a property tax exceeding ten per cent. upon the value of their possessions at each year's end; whereas the one-sided rulers and their sections paid, as *creditors*, only upon the *yearly interest* of the national debt, and upon the *annual rent* of their lands and buildings, and not upon their selling value; thereby artfully and unjustly placed themselves upon a footing vastly more favourable than those who were not public creditors or possessors of either lands or buildings.

14. The nations shall quickly purchase from owners of land willing to sell it,

its price three hundred years ago; and from owners of buildings, at their cost of erection, less wear and tear, until their compulsory sale be enacted.

15. The owners of land in populous villages and towns, through greed, oft built habitations greatly too close to others; these, as they became dilapidated, shall not be repaired, but pulled down at the cost of their owners, and open spaces left in their stead.

16. It is unwise of a nation to suffer commerce in cities to be concentrated mainly in a few thoroughfares. When all the land and buildings have been purchased by a nation, its rulers shall cause to be demolished the crowded places in the rear of those thoroughfares, and open up the towns and cities, with broad streets on every side, built in parallel lines and crosswise, and not diverging from a centre; setting aside certain portions for wholesale trades, and numerous *main* thoroughfares for the occupation of retail trades only. National chief-offices shall be concentrated in one district of a metropolis; but all other public buildings be widely distributed.

17. The evil system of largely collecting the habitations of the affluent together in one district of the city, and those of the least affluent in another, shall be abolished; every district of a city shall be equally well cared for. There shall be streets as habitations for the affluent, and contignous streets for those of the less affluent.

18. Factories shall not be suffered to pollute air or water; noisome occupations shall only be permitted upon high hills, well apart from towns and villages, and a heavy tax put on the exportation of their produce to foreign countries; very noisome occupations shall be prohibited altogether.

19. Ye shall not suffer to be erected any increase in the number of buildings within about four English miles from the centre of any existing city containing upwards of one hundred thousand souls; nor within five miles, when containing upwards of two hundred thousand souls; nor within six miles, when between two hundred thousand and four hundred *thous*and souls; nor within seven miles, when between four hundred thousand and six hundred thousand; nor within eight miles, when exceeding this latter and within one million souls; nor within ten miles, when the souls are between one and two millions; nor within fifteen miles, when between two and three millions; nor within twenty miles, when between three and four million souls. For cities of undue size are detrimental to the welfare of nations; it is better to build new cities well apart from others.

20. Ye shall quickly prohibit all titular appellations to those of your nation that have not been granted by your national authorities; they shall be deemed fraudulent towards the people, and a crime towards your nation.

21. Ye shall quickly abolish the evil system of encouraging the national consumption of wines, spirits, and beer for the sake of revenue, barbarously to meet the payment of the interest upon the national debt.

22. Ye shall also *very quickly* pay the representatives of the people a yearly stipend. Hitherto representatives, being almost wholly drawn from affluent sections, have not fairly represented the people; and in consequence have been one-sided in their notions.

23. Ye shall quickly declare the national Church to be that of the Holy Scriptures in their totality, and every soul born in the nation a member thereof; sects and creeds shall be ignored, and every sanctuary and school be deemed in connection with the national Church; existing clerics and teachers shall be permitted to continue in office as heretofore, but no longer be officially considered of this or that religion or sect, but of the national Church. Clerics, by virtue of their office, shall not have the franchise; and also by virtue of that office, shall be debarred from teaching in public schools, and from meddling with politics; they shall devote themselves wholly to their clerical ministrations, and in striving their utmost to inculcate the spirit of the Holy Scriptures into the hearts of their congregations, and supervise numerous lay assistants in house to house religious visitation.

School attendance of healthy children from six to fourteen years shall be compulsory and free in national schools. The Holy Scriptures unadulterated, as used by the existing Protestants of Great Britain, shall be taught, and creeds and catechisms forbidden; the Holy Scriptures shall thus be familiarized to every soul in national schools. Schools not in connection with national schools and national colleges shall be officially ignored.

24. Always bear in thy remembrance that the strong desire of the Pope of Rome is to thrust back into barbarism the European nations as they were centuries ago; for thoroughly he comprehends that civilization and popery are naturally antagonistic one against the other—the one strives after Scriptural truth, common sense, and real Christianity, according to the Holy Scriptures; whereas the aim of the other is to force upon the nations lying creeds, foolish dogmas, silly superstition, grovelling idolatry, and an ambitious, wily Pope. It is not possible civilization and popery can co-exist; for the righteous governance of real civilization scouts the barbarous notions of the Papacy; therefore the nations shall quickly and resolutely prevent the Pope of Rome thrusting his false creeds, false dogmas, and false pretensions upon them. Rulers shall not be so unwise and so unjust to the people as to tolerate them; for to tolerate is to permit a continuance of two hostile camps in a nation—one constantly striving to enforce the creeds, dogmas, and spurious sovereignty of the Pope of Rome, as paramount over the nations; the other constantly resisting them, claiming the national will to be paramount over his will, and over his spurious creeds and dogmas also. Neither he nor his partisans shall be suffered any longer to be hindrances to the common-sense national governance the people are entitled to. The rightful and *only* guardians of a national Church, national clerics, and national education, are the elected national rulers of the people, and none other shall have any say in those matters.

The claim of the Pope of Rome to meddle with the internal affairs of a nation is a swindle like to his claim to infallibility.

Every man has the national right to think for himself; but neither to act in accordance with his notions, when contrary to the laws of his nation, nor to thrust them upon his wife or children, nor the national right to propagate his opinions when forbidden by his nation. The will of a nation, as expressed by the laws of the elected representatives of the people, is paramount in it over every individual and over the Pope of Rome. The national rulers are the living, national judges as to the truth or falsehood of the claims of the Pope of Rome to dominion over their nation; he is not the judge, but the false pretender, who has been tried and found guilty of fraud and a tissue of lies.

Waste not your words against the lesser officers and rank and file of the Papacy, but remember the Pope of Rome is their instigator—in conquering him you conquer them; to resist resolutely his meddling in the internal affairs of your nation is the aim you shall keep in view. Ye shall quickly ignore and declare unlawful the titular appellations alleged to have been given to some of your people by him; they shall be resolutely ignored by officials, and forbidden in printed matter, under the penalty of confiscation of such printed matter and forfeiture of the printer's and publisher's licences; and ye shall also quickly dissolve all papal institutions in your nation.

"Jesus asked his disciples, saying, Whom do men say that I am? They answered, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.* Jesus answered, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. I say unto thee, Thou art Peter, and upon this *fact* (that I am the Christ the Son of the living God) I will build My *immoveable* Church; and the gates of hell shall not prevail against it."

The false assertion made by Popes of

Rome in after ages, that these latter words related to the barbarous christio-pagan Church of Rome, is simply a swindle to deceive ignorant nations, like to the papal claim to infallibility; they related to the true Church of Christ—that is, to the Church of the Holy Scriptures as a whole.

These reforms will be greatly beneficial to mankind; but living souls will have to alter their habits for the permanent welfare of themselves, their children, and their nation. The vicious will have to restrain their viciousness, the violent their violence, drunkards their drunkenness, the extortionate their greed, the fraudulent their dishonesty, liars their propensity to exaggerate and lie, the foul-mouthed their vile words, the stirrers-up of strife their mischievousness, the idle their idleness, the fashionable their extravagance, the supercilious their upstartness, tyrants their oppression, the affluent idle their imprudence; those possessing *hereditary* titular appellations will learn to drop them, and the appellations of their children be as those of the other children of their nation. Having habituated themselves, for a time more or less long, to do and say certain things detrimental to the welfare of the vast mass of mankind, those souls will deem it a hardship to require them to alter their habits; nevertheless, while being commiserated, they must learn to restrain themselves for the permanent welfare of themselves, their children, their nation, and for all the *future* children of Adam. Future generations from their childhood will be habituated to right things, and to restrain themselves from doing or saying evil; and the restriction will at no time during their lives be to them a hardship, for they will conceive it to be a holy duty.

The selfish and evil-disposed will resist to their utmost the enactment of the reforms mentioned in this little book; on the other hand, vastly more will do their utmost to bring them about; one by one they shall be successfully accomplished. There shall be *no compromise*, but the way pointed out in this little book shall be implicitly followed; and great heed shall be taken not to permit the cunning evil-disposed to divert the peoples into other paths. Just in proportion as the book is followed, so shall the welfare of the nations be.

Thus, during the term of ten years ensuing, the fictitious prices existing in every nation will be gradually reduced, the nations become less barbarous and more peacefully inclined, rulers more civilized and intelligent, reforms effected peaceably, gradually, and wisely; remembering that right conversion is not through violence, but through increased right knowledge.

CHAPTER XXIV.

The Voice of Warning.

The continued evil governance and one-sidedness of the rulers of nations will shortly, for the space of a little time, wreck the prosperity of nations, through national indebtedness, their excessive armaments, the greed of owners of land and buildings, the monopolizing of the profits of commerce by the affluent, and the efforts of the Papacy to regain the power lost to it for ever. The Lord our God has charged His messenger to declare to the nations the perils that will shortly come upon them, and how to escape utter disorganization. Ye shall maintain your existing armies and navies for a time, bearing meanwhile in remembrance that the catastrophe will not be brought about by nations acting against nations, but entirely through evil national *inner* governance—the laws and customs of the barbarous past being found unsuitable as nations progress towards civilization. Therefore nations shall not have enmity one against the other, but reform their inner governance and closely follow the pilotage of the six parts of this little book; it shall be their standard, their rallying point—for the Lord our God has sent it to be a guide, in conjunction with the Holy Scriptures, for all time hereafter.

The boils on the souls of men have now been thoroughly lanced, and gradually their healthiness shall be restored, as when the children of men left the ark with Noah.

CHAPTER XXV.

The whole World during the next One Hundred Years.—The Leetee Nation.

At this time, December, 1874, the commencement of the one hundred years, the perplexity and troubles of the nations were *quickly* increasing. The Papacy, by means of her numerous priests in every nation of Europe, was stirring up her partisans to rebel against their national rulers and force them on behalf of the Papacy; desiring to restore her supremacy over the nations as of yore; every nation was arming heavily and numerously in consequence. Afterwards also, many of those who throve through the perpetuation of the mistakes of the barbarous, ignorant past of mankind, did their utmost to prevent reforms, and greatly hindered them; causing great discontent and anger among those upon whom the perpetuation of those blunders entailed, misery and hardship. Moreover, individual selfishness was rapidly increasing in intensity; and fear, discontent, dread foreboding, and distrust existed among the peoples and nations. The peoples had misgivings that the old style of barbarous governance was more and more unsuitable as the nations became increasingly intelligent. The hate and dread of the nations was war, and they feared that the incapable rulers who governed their nations would plunge them into war; therefore it came to pass that some of the wisest of the nations formed a confederacy of nations for mutual protection, for reducing their national armaments, and for a thorough reform in their governance and laws; and it came also to pass that the peoples of the confederate nations were greatly benefited by the change, were justly dealt by, satisfied and contented.

And it also came to pass that the Leetee nation was one of the nations that watched the confederacy with great curiosity; and when a greater amount of distress than ordinary fell upon the great mass of the people—the affluent parading their ill-gotten riches, and vieing one against the other who should carry off the palm of notoriety—the cry of the nation reached the rulers; and the cry of the people was that they should be rightly governed, and that food, fuel, and habitations might be obtained at a cheaper rate; and other cries somewhat to the same effect were uttered. The rulers were in consequence sore perplexed; for it was the custom of the rulers to sacrifice greatly the welfare of the great mass of the people for the benefit of the titled, the affluent, the owners of land and of habitations—these having the injurious privilege, which they exercised, of getting the very utmost for them out of the powerless people. Therefore the cry of the people sorely perplexed the rulers; for, said they, that custom is at the very foundation of our principle of governance; and so they told the people. But the people were dissatisfied, and called out the more vehemently, "Change the custom!"

And it came to pass some time afterwards, that one of the representatives, moved strongly by the distress and injustice that rested upon the people, uprose and proposed in the assembly of representatives of the nation that the governance, laws, and reforms of the Leetee nation should be as those of the confederacy of nations—which had decreed that all the prophetic ideas contained in the whole six parts of this little book, from end to end, were theirs also, and declared them to be as binding upon their nations as laws—that all the people, officials and non-officials, might comprehend for their guidance the principles upon which the new laws were founded. The representatives saw the wisdom of acceding thereto, and at once decreed that the Leetee nation was united to the confederacy of nations; for the confederacy had wisely declared it sufficient for a nation to declare itself united to be so. They also decreed during the same sitting the following great reforms in the march from barbarism towards civilization, declaring them to be

the laws of the Leetee nation immediately upon being decreed—a desire for which had long been in the hearts of the people :—

1. It was decreed that all the armed and civil forces, and all the national officials, were responsible to the elected representatives alone.

2. The principle in future should be that every new official be selected out of the most capable, just, honest, upright, truthful, and otherwise righteous of the whole nation; and only be *one* law-making chamber—that of the elected representatives of the people.

3. Hereditary titles and hereditary privileges were declared abolished.

4. It was decreed that the Papacy should be utterly ignored, and not be permitted to give titular appellations to the native born, or in any way directly or indirectly to meddle with the internal affairs of the nation; and that all its partisans in the nation should be debarred from using titular appellations other than those accorded to the people generally, and be deemed foreigners, and not permitted to have a voice in national or local matters; and that the conscience of the nation was paramount over every individual conscience.

5. The abrogation of all former laws and customs, and the substitution of the new civil and criminal laws.

6. Abolition of the Church hitherto falsely called national; all the buildings used by it, and so called national Church property, and all endowments of every kind, were decreed withdrawn from the custody of their hitherto custodians, and temporarily re-entrusted to them as for the nation; henceforth to be applied for the sole use of the recognized Christian national Church of the Holy Scriptures in their totality—every soul in the nation not a foreigner being deemed a member thereof. It was also decreed that sanctuaries, buildings, schools, and similar property of sects, were henceforth national property.

7. It was decreed that a good education should be given to all the capable youth of both sexes upon a footing of perfect equality in the quality of their education.

8. It was decreed that harlotry, adultery, concubinage, fornication, theft, fraud, violence, molestation, threatening, and all manner of vice and evil, should be punishable by the new criminal laws.

9. Reform in finance, coinage, weights, and measures.

10. Supervision of all emanations from the printing-press.

11. It was decreed that all the lands and buildings within the boundary of the nation were henceforth inalienable national property; and that the land should be paid for, to the heretofore reputed individual owners, at the price before mentioned in this little book; and payment for the buildings should be at the cost of their erection or thereabouts, less wear and tear; and that the agricultural land should be let to the most capable, upright, and right-minded men, in farms of moderate size, without payment of rent, who should be bound to sell the produce at a price fair to the nation. And all buildings should be let at a rent covering their wear and tear, and ten per cent. besides; but those in choice situations at a higher profit in proportion to their choiceness, such profit going into the public treasury towards paying for the national requirements.

12. It was decreed that the basis for wages should be such as before mentioned in this little book.

13. The restriction of manufacturers, traders, professionals, and all other occupations, concerning the number of souls to be employed.

14. It was decreed that the new generation of thirty years had not the national right to impose upon an after generation any of its laws, customs, or debts; nor had any previous generation; and it was therefore decreed that all public debts older than thirty years should not be recognized.

15. They also decreed the workmen's charter as follows :—

a. Fixity during the ensuing thirty years of the scale of wages—the scale being proportionate to skill and industry, as before mentioned in Part VI. of this little book.

b. Fixity in the number of hours constituting a working day.

c. Fixity in the rent of habitations set aside for workpeople.

d. Good and free education for their children.

e. Free medical attendance for their families.

f. Universal suffrage for all not convicted of disobeying the laws during the previous term of seven years upon the scale before mentioned in this Part VI.

g. Equality with all other souls in the nation in the eye of the law; that is to say, all the people in a nation are bound by the laws, to be alike obedient to the laws; and punishment for their infringement shall be of the same kind and degree alike towards rich and poor; excepting that women and children shall be in lesser degree.

16. That the nation keep faithfully all its engagements in regard to the confederacy of nations.

17. It was decreed that the future national representatives should number two hundred, and be elected out of two hundred districts, into which the nation will be divided, and be elected out of every numerous occupation, and have the sole power to enact, amend, abolish, or perpetuate laws only once in every thirty years.

18. A national council of thirteen, chosen by the representatives, to have the charge of administering the laws.

19. It was decreed that the representatives and judges should be called "the right honourable;" but when they have ceased to be representatives or judges, "the honourable." The several members of the council, "most honourable;" but when they have ceased to hold office, "the honourable." The wives of the representatives, judges, and of the council, and during their widowhood, "honourable."

20. It was decreed that the salary of each representative should be twenty-five thousand francs annually, and a retiring pension of five thousand francs, should he then cease to be a representative, after ten years service; each of the council a stipend of forty thousand francs a year, and an annual pension after ten years service, should he then retire, of eight thousand francs.

21. It was decreed that the representatives, being the law-makers, should be chosen for a term of thirty years; and the members of the national council ten years, or until they were rendered incapable of doing their duty thoroughly, when others should be elected in their stead. Every member of the council and representatives were declared eligible for re-election after the expiration of the term.

22. It was decreed that the representatives should choose three of their ablest and most righteous men to represent the nation in the confederate council of nations; and that the confederate council be authorized to command the national forces in time of anticipated trouble, and arbitrate in international disputes.

23. It was also decreed that the results, and not the arguments of the representatives and of the national council should be published; it being considered unwise that the people should be encouraged to meddle with politics. And decreed that public meetings relative to political matters were unlawful, except those authorized preparatory to electing representatives.

24. It was also decreed that the electors should within three months nominate the twelve hundred candidates; and that the nation choose two hundred therefrom, to be its new representatives; to whom the present representative governors would hand over the governance of the nation.

25. It was decreed that all the judges, magistrates, and chiefs of the military, naval, and civil forces, should in future be appointed by the representatives of the nation—excepting the chief command of the military and naval forces in time of anticipated trouble, which should then be vested in the confederate council.

26. It was decreed unlawful, and punishable by the criminal law, for any unauthorized person to fabricate weapons of war or ammunition, or to buy or sell them without a licence.

27. It was also decreed unlawful for any person to conspire against any other nation to overthrow its government by force. It is allowable and highly com-

mendable to suggest improvements in home governance, as in any other matters; but to conspire for the employment of force is unlawful.

28. It was decreed that the former hereditary chief of the nation, and his sons and daughters, should receive a yearly pension during lifetime, not exceeding thirty years from that time, to be forfeited by whomsoever should be disloyal to the reformation; taking up their abode in some land far from their nation for a space of thirty years.

29. They also decreed that in sanitary matters there should be strict supervision, and that there should not be any further increase in habitations in towns numbering more than one hundred thousand souls; but that new towns should be quickly formed at several English miles distance one from the other, in the most eligible and accessible spots along the sea-coast and in the inner country parts; and that no underground living rooms be permitted, and no habitation be built hereafter having the living rooms at a less elevation than twenty feet above the average level of the nearest river; open spaces in and adjacent to the towns be laid out as pleasure grounds, others as recreation grounds for the young, and others for men. The towns to be abundantly supplied with good, wholesome water by the national authorities, to be lighted by them, and the air be as little contaminated as possible.

30. That all owners of land and buildings who did not present themselves at the national council office of their district, within two years from the date of this decree, should be deemed paid for them; and that after the expiration of three years all the deeds in the possession of the national council be destroyed by fire, and all other deeds relating to lands and buildings be declared void. And in order to facilitate the settlement, those who at the date of this decree held deeds should be deemed the sole owners of the land and buildings relating thereto, and be paid the purchase money; the receiver being solely held accountable to any other soul who may have an interest in the *deeds. And that* immediately the buildings are respectively paid for, there should be a reduction of twenty per cent. from the rent; and at the expiration of ten years be re-valued, and all that were not in choice situations be rented at only ten per cent. above their yearly wear and tear; and that the land should be portioned into farms and allotments, and let rent free in the manner before mentioned in this Part VI.

31. It was also decreed that when it is required to alter the arrangement of highways for the public welfare, money compensation shall in no case be given; but, instead thereof, a three years' notification be deemed an equivalent.

32. It was also decreed that compensations generally—that great bar to progress—be abolished.

The representatives chose three souls, whom they considered the most suitable, to represent the nation in the confederate council of nations, and other thirteen to form the council of the nation in administering the new laws; and furthermore, declared that this little book should be the standard and rallying point of the Leetee nation.

Having done all these things at one sitting (for they had the wisdom to comprehend the necessity for promptitude to satisfy the people), they separated for the day.

The thirteen members of the national council quickly elected a president and arranged among themselves the following division of their duties:—

1. To one was entrusted the government of the national forces and all things connected therewith.
2. To another, the governance of the civil forces.
3. To another, all matters relating to finance, coinage, weights, and measures.
4. To another, education and religion.
5. To another, civil and criminal laws, the printing-press, morality, and licences.
6. To another, national lands, buildings, fuel, mining, and the effective cultivation of the land.
7. To another, commerce.

8. To another, bridges, highways, canals, streams, lakes, lighthouses, and harbours.

9. To another, the advancement of science and arts.

10. To another, sanitary matters; also lighting of highways and buildings.

11. To another, all things relating to the international confederation.

12. To another, foreign affairs not immediately connected with the confederation.

13. The duty of the chief of the council is to supervise the twelve and be their president; the twelve are individually subordinate to the chief, and to the thirteen collectively; and the chief to the twelve collectively.

Each of the twelve makes a yearly report of his department to the council, and they, in their collective capacity, make a yearly report of each department to the representatives of the people.

Before the expiration of the allotted three months, two hundred national representatives were chosen by the people, to whom the former ones resigned their governing powers. The new representatives, after electing their president, vice president, and office bearers, decreed that the decrees of the former representatives should extend to a period of thirty years; and then in after days more leisurely decreed upon minor matters.

In all these things the Leetee nation acted very much as did all the other confederate nations; and one by one, all but the most barbarous, remote nations became confederate before the expiration of the one hundred years. For the confederate nations were rightly governed, prosperous and contented, and took for their standard and rallying point this little book. Standing armies and navies, except as sea police, became a thing of the past, being no longer needed; for all the nations, excepting the most barbarous remote, were righteously inclined and bound together by strict international laws; which every nation considered its great duty strictly to obey.

Concerning the Sixth Decree. Religion.—The National Church.

The representatives decreed the disestablishment and disendowment of the heretofore defective national Church, and dissolution of all the other sects, and that their effects reverted to the nation. Also, that all the native born, and all the foreign born who were naturalized members of the nation, be deemed members of the one true universal Church of Christ, whereof the national Church is a true branch; and that in all the schools the Holy Scriptures be read, and thoroughly explained in perfect accordance with them—but no attempt be made to instil any dogma or creed.

The representatives also decreed that the Papacy and all other sects be ignored, in that they have always been a great hindrance to the spiritual welfare of the people; their rivalries, hatreds, and enmities rendering right governance impossible, so that it was a necessity that sects should cease to exist; decreeing that, although sanctuaries should be set apart for all existing *adult* sectarians, they will not be for any who may come after them, and that under no other circumstances will sanctuaries be officially recognized; but that all within the authority of the nation be deemed members of the national Church, utterly ignoring the opinions of the captious.

The representatives declared the nation to be a Christian nation of the Church of the Holy Scriptures in their totality, therefore wide enough to embrace all who believed in the Holy Scriptures, and urged the people, as for the general welfare of the whole world, to be united into one Church, and neither to engage in religious controversy, nor read, nor listen to it; for it was of vast importance to right governance that the nation should not be torn to pieces by the warped minds of the captious, ambitious, or foolish—but that it should be of one mind concerning the four spiritual essentials, viz.:—

1. Belief in God.
2. In Christ as the Messiah.

3. In the general truthfulness of the Holy Scriptures.

4. The duty of mankind to live in kindliness of heart and amity together.

Their differences of opinion in all the lesser matters being not a *right* cause for disunion, but as matters whereon to exercise the intellect; remembering that *differences of opinion are largely the result of differences in mental organization and in teachings.*

And it was decreed that the nation should set apart sanctuaries in the most prominent places—not in bye thoroughfares—and in sufficient number, the seats being free to all the people, and to maintain them in efficient repair; but that the national Church should not be endowed, lest the clerics became idle, pretentious, and inefficient.

They further decreed that, like as a great army is necessarily composed of a chief, having under him generals, colonels, majors, captains, and other subordinate officers, who train and maintain it in strict discipline, that all may act as it were with one mind; so, in like manner, shall the Church of the nation be governed, the Messiah Christ in heaven being the King thereof; the nation appointing the officers after a certain plan before mentioned in this little book, entrusting to them its governance so long as they do their duty effectively—those officers being called, some archbishops, some bishops, vicars, rectors, curates, and the like.

And it was decreed that male clerics be ministers in relation to the males of the nation, and female clerics in that of the females, these latter clerics being subordinate to the bishops and archbishops, but not to the lesser male clerics; and that such of the existing clerics of every sect in the nation who worshipped neither images nor pictures should be deemed clerics, and re-installed in their present sanctuaries, if they be willing to undertake the office in the national Church; but that all clerics ordained hereafter be such as, possessing holy zeal in the cause of the Lord our God and of our King the Messiah Christ, promise to be celibate while continuing in the *ministry;* and all who ceased to be celibate should cease to be clerics or teachers in the national schools, that neither clerics nor teachers be so burdensome to the nation as to cause the weaklings of the people to murmur at their cost—it being very essential to right governance that the number and efficiency of clerics and teachers be so great as thoroughly to discipline every soul in the nation aright from childhood. Remembering that like as the barbarous nations found it essential for the obtainment of strong, well-disciplined armies, that they be unencumbered upon the march with wives and children, so it is with the clerical armies in the righteous cause of Christ our King; wives and children are great impediments to their efficiency as Christian warriors, warring spiritually against evil; for, while clerics, they are *continually* on the march.

The governance of the national Church was left entirely to the chief clerical officers of the Church, so long as they did their duty zealously and well, and in accordance with common sense and the Holy Scriptures in their totality; and were urged not to suffer themselves to become demented by that great temptation *to all clerics of every sect and of every religion, good or bad*—"self-exaltation and pretensiousness to supernatural powers;" remembering they were national officials without supernatural powers, like to all other national officials; set aside by the nation for certain religious duties in connection with the right governance of the people; therefore were urged to perform those duties in a common-sense fashion, and not after the demented notions of spurious clerics.

Concerning Decree No. 18.
The National Council of Thirteen and their Duties.

The chosen representatives of the people in a nation are its supreme rulers, making laws, abrogating or amending once only every thirty years; powerless to do so oftener; electing thirteen of the most capable, honest, and otherwise righteous men in the nation to be administrators of the law, designating

them "the National Council"—the representatives empowered to interfere, displace, and nominate; but not interfering with their administration of the laws so long as they do their duty efficiently, but as quiescent warders always upon the watch.

The council appointing *district* chiefs over the nation, one for every three of the two hundred districts, who are each accountable to it for the strict administration of the laws in his district. Every vacancy among the district chiefs the council fills out of the most capable, honest, and otherwise righteous men they can find. Each district chief appoints similar capable, right-minded men under him as lesser chiefs, and are accountable to him. Each of the lesser chiefs appoint similar right-minded, capable men as subordinate chiefs, who are accountable to him for the right performance of the duties entrusted to them. Thus, every department entrusted with the administration of the laws and national matters strictly supervises the department below it in the official scale.

At the commencement of every fresh era of thirty years, and after the representatives have settled the laws for the ensuing thirty years, a printed book is given to every adult in the nation, wherein those laws are clearly and briefly set forth, that thoroughly the nation may comprehend them. And to every administrator of the law, from the highest to the constables of the civil force, is also given a printed book, wherein is set forth the duty entrusted to him; and it is considered very dishonourable for any one in authority not to comprehend thoroughly his duty, or be negligent or unduly meddlesome, especially towards the well-disposed; firm in restraining evil-doers, but gentle and courteous to all others, and when in doubt seeking counsel from those set over him.

When one in authority is incapacitated from doing his duty, the senior next to him in authority performs it until the incapacitated becomes able or the vacancy be filled by him that is authorized to fill it—not necessarily by him who is next in authority to the incapacitated, but by a more capable, right-minded man, if one there be, among the officials in his department. By right-mindedness is not meant a mere man of cant, but such as are honest, straightforward, truthful, and upright in all things. Rebellious or otherwise indifferent officials are not tolerated, but quickly displaced.

Should any of the national council of thirteen become permanently incapacitated or rebellious towards the chosen representative chamber of the people, those representatives are empowered to elect another in his place.

CHAPTER XXVI.

The whole World during the Second ensuing One Hundred Years.

All the nations throughout the world have confederated together and divided the world into five districts, the better to confer together in international matters. For example, all Europe forms one confederacy, and every nation in Europe has two representatives residing at its head-quarters, which is in the capital of the most central nation in Europe. Asia forms a confederacy in like manner; so does Africa, and likewise America; Australia, with New Zealand, the fifth confederacy.

Thus the whole world is divided into five geographical districts. Each is a confederation. Every one of the five confederations has two of its representatives at each of the other four, supervising them, but not meddling unnecessarily; thus binding the five confederations into one kingdom, that of the Great King our Messiah. All are governed alike, having laws after the manner of the Leetee nation. All the nations are right-minded, peaceable, prosperous, contented, and happy; fully comprehending that the honour of a nation consists in being just, right-minded, peaceable, and strongly united together by the one Universal Church of the Holy Scriptures and right governance.

Barren land is being largely covered with fertile soil; clay is removed from clay land and strewed thickly over soil too porous, and intermingled, many clay hills being levelled; river mud and all manner of refuse are mixed with the

soil; upon stony land trees are planted for fuel and to add beauty to the landscape; habitations upon low lands are built upon piles, about twenty feet above the nearest stream, and earth securely retained about them; villages are upon elevated ground beyond the reach of floods; good roads intersect thickly every country; the land is well cultivated; on every side is industry; sanctuaries and schools abound; the people are well housed, cattle and sheep greatly numerous, and the immature young of creatures used for food forbidden to be slain. In sparsely populous nations the people breed largely of cattle, sheep, and horses, and grow cereals for export, resulting in peace, sufficiency, and comfort for all nations. Harmful creatures have everywhere upon land been nearly all destroyed; war is a thing unknown; very few crimes are committed; the few evil-disposed, finding it far less irksome to obey than break the laws, obey them; so that the people live without any fear, the strong living peaceably and amicably with the weak because their righteous hearts generate spiritual love one for the other. The forty great principles of right governance are everywhere the strict rule of governance; and mankind look upon things of earth and heaven quite oppositely to the ideas entertained by mankind in former times, even by souls living in the middle of the nineteenth century; the old evil things have passed away, and in their stead is righteousness. A great moral fire has swept over the hearts of all mankind, purifying them. There is but one king, the universal King, the glorious Son of God, whose throne is in heaven.

The writer of this little book having now accomplished the mission the Lord our God entrusted to him, will write no more, and henceforth will remain unknown excepting to heaven, will keep his mouth shut, and lay aside his pen; therefore, should any one say he has again written, or has said so and so, believe it not, but consider the teller of the untruth an impostor, and make that teller amenable to the criminal law.

Caxton Printing Works, Beccles.